

VOL. III.

No. 1.

**..The..
ROSICRUCIAN
BROTHERHOOD**

QUARTERLY.

"Sometimes two Mekubbalim are found in the same city,
and seven in a kingdom."—THE SOHAR.

JANUARY, 1909.

Published by
S. C. GOULD, MANCHESTER, N. H.
1909

(Entered as Second Class Matter at the Post Office, Manchester, N. H.)

The Arcane Schools.

A REVIEW OF THEIR ORIGIN AND ANTIQUITY.

BY JOHN YARKER, MANCHESTER, ENG.

A General History of Freemasonry, and its Relation to the Theosophical, Scientific, and Philosophic Mysteries. The author, John Yarker, is a P. M., P. Z. M., etc., 33°, 96°, Hon. Member of many Craft and High Grade Systems abroad, Hon. IX° of the Rosicrucians, etc., etc. This work is now passing through the press and will be published in the early Spring of 1909. The price will be Twelve shillings (\$2.00) net; the postage to be added. Orders can now be forwarded to the publisher, who will notify all subscribers when it is ready. Please address WILLIAM TAIT, 3 Wellington Park Avenue, Belfast, Ireland. The work will be an octavo volume of about 500 pages with appendices and index. The contents and character of the volume is described in the following

PREFACE TO THE ARCANES SCHOOLS.

In the following pages I have sought to satisfy a request of ten made to me, to give a short but comprehensive view of the whole fabric of the Arcane Mysteries, and their affinity with the Masonic system; and I here take the opportunity of recording my protest against the sceptical tendencies of the present generation of the Moderns who are Masons, and against the efforts that are made, in season and out of season, to underrate the indubitable antiquity of the Masonic ceremonies. These efforts which tend to lower the prestige of our ancient Craft are not altogether without good results, as they have led to a more careful examination of our Masonic legends and of ancient documents; and I may say, for myself, that the more I have read of this sceptical literature the more convinced I have felt of the great antiquity of our esoteric ceremonies, modernised though they have been from time to time in the course of centuries. It is no compliment to the Masons who founded the Grand Lodge of England in 1717, and who, however ill-informed they may have been in London, yet, as is ample proved, accepted old customs of the Guilds with discrimination, to suppose that they unanimously undertook to impose upon the public a system as ancient which they themselves were engaged in concocting, nor is it any compliment to the intelligence of their imagined victims. Whether or not I succeed in convincing the candid reader of the great antiquity of the Institution must be left to time; those of my readers who are pledged to the views of these Moderns will no doubt adhere through life to the ideas in which they have indoctrinated themselves, but enquiry is progressing, and there is still a very large substratum of the Craft whose belief is yet strong in the good faith of their predecessors, whether in what was last century termed Ancients or Moderns, and it is to such that I more particularly address

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THE ROSICRUCIAN MAGAZINE.

S. C. GOULD, Editor. - - MANCHESTER, N. H.

64 Hanover Street, (Room 3).

Quarterly.

Single copy, 25 cents.

Yearly, \$1.00.

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No. 1.

Origin and Nature of the Tetragrammaton.

BY S. R. DRIVER.

In the Khorsabad inscription of Sargon, that monarch names, among those who had attempted insurrection against him, one *Yu-u bi-i-di*, king of Hamath; the word is accompanied by an indication that part of the compound is the name of a diety: and the supposition that this name is *Yahu* is confirmed by the remarkable fact that in a parallel inscription the same king bears the name *Illubid*. A Hamathite king, it appears, could be called indifferently *Yahubid* or *Illubid*, much in the same way that the king of Judah who before he came to the throne bore the name of Eliakim, was known afterward as Jehoiakim. The discovery that the name *Yahu* was thus not confined to the Israelites led Schrader, in 1872, to the conjecture that it may have come to both Hebrews and Hamathites alike from Assyria; and the conjecture was adopted, and supported with positive arguments, by Friedrich Delitzsch, son of the well-known commentator, in his book "What was the Site of Paradise?" published in 1881.

I will begin by stating briefly Professor Delitzsch's theory, and the grounds upon which he defends it.

The view generally held hitherto by scholars has been that *Yahweh* is the original form of the sacred name, of which *Yahu* (found only in proper names) and *Yah* are abbreviations. Professor Delitzsch adopts an opposite opinion, arguing as follows :

1. Yahweh was never the name of the God of Israel in the mouth of the people ; the popular name was always *IHV* or *IH* as is shown by the fact that the former constitutes part of no proper name, while large numbers are compounded with the latter.

2. The abbreviations themselves show that the significant part of the word was felt to lie in the *ya* which was always retained, although upon the usual theory this would be merely a prefix.

3. It is improbable that a name handed down from remote times would have included the abstract idea of *being* : such a signification bears the impress of a later period of theological reflexion.

4. Yahu was a name of God among other Canaanite nations besides Hebrews. In addition to Yahubid just cited, there are besides, the Damascene *Ya'-lu'* found in an inscription of Esarhaddon ; the Phœnician *Abdai*, *Yoel*, *Bithias*, the Philistine *Mitinti*, *Sidkâ*, *Padi*, names of kings of Ashdol, Ashkelon, and Ekron respectively, mentioned by Sennacherib, and formed precisely like the Hebrew Mattithiah, Zedekiah, and Pedaiah, the Hamathite *Yoram* (2 Sam. viii, 10), the Hittite *Uriah*, and the Ammonite *Tobiah*, all of which show traces of the same name. If Yahu was thus a general Canaanite name, it cannot well be derived from *HVH* : for this root, though known to Aramaic and Hebrew, is not Phœnician. Its source, therefore, must be sought not in Palestine, but in Babylonia, the common home of nearly the entire Canannitish Pantheon; and remarkably enough, a sign denoting God (*ilu*), which hitherto had been

read ideographically, had been discovered to have a phonetic value, and to be pronounced *i*, or with the ending of the Assyrian nominative *ya-u*. In other words, among the old Accadian population of Babylonia, from whom the Semitic immigrants derived their cuneiform writing, the supreme God bore the name *I*, which, in the mouths of the Semitic Babylonians, would readily become *Ya u*.

Delitzsch accordingly propounds the following theory. The forms *Yahu*, *Yah*, current among the people, are of foreign origin. The form *Yahweh*, on the other hand, is distinctly Hebrew: it is a modification of *Yahu*, so formed as to be connected with *HWH to be*, and designed to express a deep theological truth: this prevailed among the prophets and priests, but not among the people generally. A distinction, it will be observed, is drawn between *Yahu* and *Yahweh*, and the theory is guarded thereby against the objection to which it might otherwise be exposed from a theological point of view. Delitzsch does not divest *Yahweh*, the usual form met with in the Old Testament, of the associations attached to it on the ground of Exod. iii and vi; he argues, on the contrary, that *Yahu* is the foreign word which was transformed into *Yahweh* just for the sake of giving expression to the truths taught in those passages. In fact, *Yahu* has no real connexion with *Yahweh*, and is merely the material framework upon which it is modelled.

The theory, however, though not open to objection upon theological grounds, is not free from difficulties in other directions, and exception was taken to it in most of the notices of Professor Delitzsch's book. C. P. Tiele, in the *Theologisch Tijdschrift* for March, 1882, declared himself unconvinced, and recently it has been examined at greater length by F. A. Philippi in the second part of the "Zeitschrift für Völkerpsychologie" for 1883, whose arguments against it I proceed now to state.

1. It is an exaggerated and untenable view to treat *Yah* as the popular form. In all colloquial expressions, in the language

of every-day life, we uniformly in the Old Testament find *Yahweh*: it is used even in formulae of swearing and other common phrases, where a shorter form, if in use, might have been naturally expected to occur: of the shorter forms, *yahu* is confined entirely to proper names (where the longer one would have been cumbrous; imagine such a word as *MAChIHVH!*), and *yah* to proper names and poetry,—and even in poetry chiefly in later liturgical forms (for example, Halleluyah, twenty-four times out of forty-seven). Against the suggestion that possibly editors or scribes substituted at a later date the longer form, the testimony of Mesha is decisive; on his stone (line 18) he writes *Yehweh*: the longer form must have been in popular use in the ninth century B. C. And in proper names abbreviations in accordance with the normal methods of the language (as *IHV* and *IH* would be) would not be against analogy.

2. The contractions do not cause difficulty. The transition from *Yahweh* to *-i* (*I-*) would not be made at once, but gradually. The last syllable being apocopated, after the analogy of verbs *A'I* and *A'V*, there arose first *yahw*; next, the final *w* being first vocalized and then dropped, came *yahu* and *yah* (with the aspirate sounded—*IH*): after a while the aspirate ceased to be 'sounded, though it continued always to be written: and thus, though it is true that at last, in proper names, only the sound *ya* remained, its continuity with the earlier stages was unbroken, so that its real origin would always be felt. The forms, moreover, in which *I-* or *I*—alone appears (as *ABPI*, *MThNI*) are at best of uncertain derivation: it is possible that they are not connected with *yah* at all.

3. The objection drawn from the abstract nature of the idea shall be considered presently; the name, it is probable, was understood to express a moral, not a metaphysical, conception of being.

4. The Philistine names are too uncertain in their formation for an argument to be based upon them; and the others are too isolated to prove a general worship of a deity Yahu—

individual cases of borrowing from Israel are no improbability.

5. Admitting a Babylonian *yau*, it is difficult to understand how a Hebrew *yahu* can have arisen from it: the form which the regular phonetic laws would lead us to expect is *yô*; and if *yau* became in Hebrew indiscriminately *I·HV*, or *I·HV*, how is it that the latter appears never at the end of a compound proper name, the former never at the beginning? This difference can be accounted for upon the ordinary view, but not by Delitzsch's theory. 'The *IHV* abbreviated from *IHVH*, when standing at the beginning of compound names became *y^hhan*, *y^hhō*, after the analogy of *ΓῆBP* from **ΓBP*, because *yāhū*, in such a position, as part of a compound word with an accent of its own, would have drawn the tone unduly back, whereas *IHV* for *IHV*, in the second part of the compound, was excellently adapted to receive the tone.'

The question of a Babylonian *yau* is an intricate one, and cannot be satisfactorily discussed except by those who have made the cuneiform inscriptions their particular study. But the discussion may fortunately be dispensed with. Not only do both Tiele and Philippi raise objections to Delitzsch's reasoning, contending, for example, that the Assyrian *I* itself is not satisfactorily established as the name of a deity, but Professor Sayce, whose authority is not less than that of Professor Delitzsch, has declared that his attempt to derive *Yahweh* from an Accadian origin is unsuccessful. Our knowledge of Babylonian mythology, he remarks, is tolerably complete: and no such name as *Yahweh* is contained in it. A derivation from the Accadian, which Professor Sayce abandons, need surely not occupy our attention further.

The rejection of a Babylonian origin for the Tetragrammaton does not, however, preclude the possibility of its having some other foreign, non Hebraic, origin. Older scholars had indeed already suggested this, on the strength of certain notices in Greek writers; and as the view has been recently revived, I may be allowed, for the sake of completeness, to consider it briefly here, referring for further particulars to the full exam-

ination of it by Count Baudissin in the first volume of his "Studien zur Semitischen Religionsgeschichte" (1876), p. 181 ff. Several ancient authorities (for example, Diodorus Siculus, Origen, Theodoret, Jerome) speak of the God of the Jews under the name 'Idô: and the same name appears in some of the Gnostic systems. Here it is evidently derived from the Old Testament, being found by the side of other names plainly of Hebraic origin. This is the case not only in the lists given by Irenaeus and other ancients, but also on the Gnostic rings and amulets, representations of which have been given by Macarius, Montfaucon, Kopp, C. W. King, and others. Abrasax, for example, we learn, from Irenaeus, was the name given to the First Cause in the Basilidean system. If, therefore, we find the name $IA\Omega$ coupled with $KABAN\Theta$ or $A\Delta\Omega NAI$ under the strange composite figure which denoted Abrasax — the head of a hawk, or sometimes of a jackal, the arms of a man, one arm often bearing a whip, with two serpents diverging below as legs — it will not surprise us; some mystic meaning or magical power may well have been supposed to reside both in the figure and in the name. If it was known (as it certainly must have been) that the Jews hesitated to pronounce the name, its value as a magical token would be the greater. But what are we to say when we read the name $IA\Omega$, as we often can, associated with the image of the youthful Horus, resting on a lotus leaf — Horus, the Egyptian god of the awakening life of spring?

Here 'Idô stands alone, unaccompanied by any Jewish or Christian symbol. From this evidence, taken in conjunction with some notices (especially the reputed oracle of the Clarian Apollo) which appeared to connect 'Idô with the Phœnician *Adonis*, Lenormant, in 1872, considered it clear that the populations of Phœnicia and Syria recognized a god 'Idô, and threw out the suggestion that the name was an old one, denoting properly *the existent*, which as being the least closely attached to a definite mythological personage, might have been the model upon which the Mosaic *Yahweh* was constructed. Not, however, that Lenormant supposed *Yahweh* to be derived

from 'Iáφ; from the beginning, he adds, the Israelitish name was used in an altogether different sense from the Phœnician: the resemblance was purely external: though the similarity of name, he thought, might help to explain the readiness with which the Israelites afterwards exchanged the worship of *Yahweh* for a Canaanitish cult. But the grounds for such a theory are precarious: the Hamathite and Phœnician names are not numerous enough to bridge over the chasm which separates the late classical times (at which 'Iáφ is first attested) from the age of Moses. Baudissin, after a careful examination of the facts, concludes with great probability, that 'Iáφ with the Horus figure is simply derived, as in the previous cases, from the Old Testament, and its occurrence in that connexion is merely a piece of religious syncretism, such as meets us often elsewhere in Gnosticism, especially when its home is in Egypt (pp. 205-207). Baudissin discusses at the same time the identification of this 'Iáφ with Dionysus or Adonis, and the oracle of Apollo: his conclusion with regard to the latter is that even if it be admitted to be the work of a Greek in pre-Christian times, it would not follow that the 'Iáφ named in it was other than the God of the Jews himself: and that consequently that name could not be alleged as the source whence the Jewish *Yahweh* was derived. The Greek 'Iáφ, it may be concluded, is everywhere dependent on the Hebrew *IHVH*.

Professor Sayce, lastly, though, as we saw, not admitting its Accadian origin, still attaches weight to Delitzsch's arguments for *Yahu* being the original and popular form; and expresses himself inclined to assign to it a Hittite origin. How important the great Hittite empire of Kadesh on the Orentes was in the ancient world we know now from many sources. Hamath, Professor Sayce remarks, appears to have been a sort of Hittite dependency: Abraham had dealings with Hittites: David had not only a Hittite warrior, Uriah, but was on friendly terms with a king of Hamath: the kings of the Hittites are spoken of, long after David's time, as ready to give help to a king of Israel (2 Kings, vii, 6); and the inscriptions mention no names

compounded with *yahu*, except in Israel and Hamath. *Yahweh*, he concludes, was as much the supreme God of Hamath as of Israel. Should this conjecture be discarded, he is disposed to fall back on the view of Professor Robertson Smith (see below), that the word denoted originally the sender of lightning or rain.

The general conclusion at which we arrive is, that while there are no substantial grounds for abandoning the ordinary view that *yahu* and *yah* are the abbreviated forms of *Yahweh*, the *possibility* of a foreign origin for the latter cannot, in face of the Phœnician and other non-Israelitish names in which it seems to appear, be altogether denied. This, indeed, is the opinion of the most competent scholars of the present time. Thus Hermann Schultz, writing in 1878: 'The opinion that the word may once have been current in a wider circle of peoples than Israel alone, cannot be said to be exactly refuted.' While concluding himself that it is *most probably* of Hebrew origin, he concedes that a different view is still tenable and that the name 'may have only acquired a definite religious significance in Israel.' Dillmann and Delitzsch express themselves similarly: the latter remarking that more ought perhaps, under the circumstances, to be granted than the conclusion of Baudissin (p. 223) that the God of the Jews was adopted by some of the neighbouring peoples into their Pantheon. But, like Schultz, both these scholars are careful to add that, even be it so, the name received in Moses' hands an entirely new import.

Assuming then *Yahweh* to be a derivative of *IHVH* to *be*, we may proceed now to consider the signification attaching to it. In form, *Yahweh* belongs to a class of words hardly found in Hebrew beyond a few proper names, but used somewhat more widely in Arabic and Syriac, which are considered to denote an object or person from some active or prominent attribute. Jacob, the supplanter, Isaac, the laugh, Jephtha, the opener, Jair, the illuminator, are familiar examples of the same formation. Hebrew scholars will, however, at once perceive that the

vocalization *Yahweh* (which we may here assume to be the correct one, or at least the most probable by far that has been proposed) may belong to two conjugations or voices, may have a neuter or a causative force, may express grammatically either *he that is*, or *he that causes to be*. Formerly the name was supposed almost universally to convey the sense *he that is*, but latterly there has been a growing consensus in favour of *he that causes to be*. Not, indeed, that this interpretation is a new one; it is as old as Le Clerc, who, in his Commentary on Exod. vi, 3 (1696), both gives the pronunciation *Yahweh*, and explains the name as = *γηνησιουργόν*. In more modern times the same view has been favoured (in some instances independently) by authorities of considerable weight: it was thrown out as a suggestion by Gesenius in 1839 (*creator* or *life giver*), and is adopted by Land, Lagarde, Kuenen, Schrader, Baudissin, Nestle, H. Schultz, Tiele. Not by all, however, quite in the same sense. Kuenen, for instance, interprets the name as denoting the giver of existence: Schrader and Schultz as the giver of life and deliverance: Lagarde and Nestle, following Le Clerc, as *he who bringeth to pass*, that is, the performer of his promises. Lagarde finds similarly in Exod. vi, in the contrast between *El Shaddai* and *Yahweh*, the transition from the idea of God's might to that of his covenant faithfulness. The thought is a suggestive one; but even in this the most favourable form of the causative view, there are difficulties which are a serious obstacle to our accepting it.

It is true that *HIH* is used of the fulfilment of a promise or prediction (1 Kings xiii, 32 *KI HVH IHVH HΔBP*) but hardly in the abstract, without the object of the promise being indicated in the context: and the fact that scarcely any Semitic language uses the causative form of *HIH*, whether in the sense of creating or bringing to pass, appears to make it additionally improbable. The same lexical consideration tells further against the view that the name had in its origin, before it was spiritualized as in Exodus, some other causative force, such as, for example, *he who causes to fall* (namely, rain, or lightning).

It is true, as Arabic shows, that *to fall* was almost certainly the primitive meaning of the root; it even occurs once with this sense in Hebrew: but it is questionable whether the causal form used absolutely would have conveyed such a special meaning as this, without the object being distinctly expressed. Rather, as Professor W. H. Green observes, it would signify *the destroyer* — —(?) is used in Qor'an (53, 54) of God's *ruining or throwing down* the cities of the Plain.

It appears then that *Yahweh* cannot be safely regarded except as a neuter (*gal*); and we must take as our guide in its interpretation the parallel passage in Exod. iii, which, indeed, is clearly meant as an exposition of what it implies.

In an instructive essay on this question, in the *British and Foreign Evangelical Review* for 1876, Professor Robertson Smith observes that the modern disposition to look on *Yahweh* as a causal form is in large measure a protest against the abstract character of the exegesis of Exod. iii, 14. A double exegetical tradition, he proceeds to remark, is connected with that verse, the Palestinian, deriving from it the idea of God's eternity and immutability, and the Hellenistic or Alexandrian, deriving from it the idea of his absolute nature (already in LXX. ο ων). Either of these views, but especially the latter, assigns to the revelation an improbable abstract, metaphysical character, and moreover does not do justice to the word or the tense employed. *HIH* is γιγνομαι, not ειμι; and *AHIH* suggests the meaning *come to be* or *will be*, rather than *am*. The phrase denotes thus not γεγονα ο γενονα, but either γιγνομαι ο ησομαι or εσομαι ο εσομαι. This was seen by Franz Delitzsch and Oehler, who, adopting the former of these alternatives, observe that the name does not express fixity, but change — not, however, a change regulated by caprice, but by design and conscious choice — '*I am*,' — not that which fate or caprice may determine, but — '*that I am*,' what my own character determines. It implies that God's nature cannot be expressed in terms of any other substance, but can be measured only by itself (confer the phrases iv, 13; xxxiii, 19; 2 Kings viii, 1).

But further, since *HIH* is not mere existence, but emerging into reality (*werden*, *γίνεσθαι*, come to pass), it implies a living and active personality, not a God of the past only, but of the future, one whose name cannot be defined, but whose nature it is ever to express itself anew, ever to manifest itself under a fresh aspect (*ein immer im Werden sich kundgebendes*), whose relation to the world is one of ever-progressive manifestation (*in stetem lebendigem Werden begriffen ist*). It denotes him, in a word, not as a transcendental abstraction, but as one who enters into an historical relation with humanity.

If we interpret *AHIH* as a future, we get a somewhat different meaning. This rendering is found in Rashi (eleventh century), who paraphrases '*I will be with them in this affliction what I will be with them in the subjection of their future captivities.*' So Ewald, in his last work (regarding Exod. iii as an effort to import new meaning into a word the sense of which had become obscure and forgotten) explains '*I will be it*,' namely, the performer of his promises; ver. 12, God says, 'I will be with thee'; ver. 14 explains how: '*I will be it! I (namely) who will be it,*' will be, namely, what I have promised and said. This is the view adopted also by Professor Smith, though he construes more simply, 'I will be what I will be.' From the use of *I will be* just afterwards by itself, he argues that *AHIH AΣhP* is epexegetical and not part of the name itself. He next points out how this *I will be* rings throughout the Bible,—'*I will be with thee, with them, their God,*' etc., and finds in this often-repeated phrase the key to this name here. '*I will be*'—something which lies implicitly in the mind of him who uses the name: in the mouth of the worshipper '*He will be it*,' an assertion of confidence in Jehovah as a God who will not fail or disappoint his servants: in one word, *He will approve himself*. At the same time *what* he will be is left undefined, or defined only in terms of himself for the very reason that his providential dealings with his people in their ever-varying needs are inexhaustible—are more than can be numbered or expressed. The vagueness is intentional, as when Moses says, 'Send now

by the hand of him that thou sendest,' that is, send me, then, if it must be so. So here, 'I will be that which I am to be' to you: what I have promised and you look for; I will approve myself — though *how* he will approve himself is an *AvexΘovero*. And in Hos. i, 9, Professor Smith finds an allusion to the phrase, 'I will save Judah by (or as) Jehovah their God'; but to Ephraim he says, 'Ye are not my people, and *I will not be* for you.' The promise made to Moses is there withdrawn from Ephraim.

This view is, undoubtedly, an attractive one. Dillmann, indeed, objects that the principal fact, namely, what Jehovah will prove himself, is not expressed, but must be supplied in thought: but the substantive verb may well be understood in a pregnant sense, *give evidence of being*. It differs, however, but slightly from that of Oehler and Delitzsch. The essential point in both is that they see in *IHVH* not the idea of abstract existence (such as is denoted by the unfortunate rendering *the Eternal*), but of active being, manifestation in history. The principal difference is that on the one view this is conceived as realized in history at large; on the other, in the history of Israel in particular. On the whole, the meaning of *IHVH* and *AH IH AH IH AΣHP* denotes *He that is* — *is*, namely, implying not one who barely exists, but one who asserts his being, and (unlike the false gods) enters into personal relations with his worshippers. He who is in the mouths of men, however, can only be spoken of as *He is* becomes, when he is speaking in his own person, *I am*; and the purport of the phrase in iii, 14 is, firstly, to show that the divine nature is indefinable, it can be defined adequately only by itself; and secondly, to show that God, being not determined by anything external to himself, is consistent with himself, true to his promises, and unchangeable in his purposes. The latter aspect of the name became certainly prominent afterwards: and the prophets by many allusions, show that they saw in it the expression of moral unchangeableness.

To sum up briefly the substance of what has been said.

The theories of the *origin* of the name, or the meaning once attached to it, relate to the time *prior* to Exod. iii, 14: their truth would in no way invalidate or affect the revelation there given, so that they may be considered impartially upon their own merits. Upon their own merits they cannot be regarded as established. The theory of an Accadian origin unquestionably breaks down; the theory of some other non-Israelitish origin rests, at least at present, upon an insecure foundation, and is rejected by the most competent Old Testament scholars of every shade of theological opinion. The *Idw* of the Greek writers is late; and nothing can be built upon it till it has been shown not to be derivable from the Old Testament tradition itself. The Hamathite and Phœnician names cannot be explained away: the *possibility* of a point of contact with non-Israelites remains; but we await further discoveries. So much for the name, as a name. Then as to the meaning. The possibility of a stage in which the name denoted the author of some physical phænomenon is undeniable. There is no positive evidence adducible in its favour; though some minds may be influenced by the weight of analogy. Similarly, though from the time when Exod. iii was written, the name must have been understood by Jews in the neutral sense *ο γιγνομενος*, the possibility of a prior stage when it was interpreted in the sense *He that causeth to be* (or *to come to pass*) must be conceded. More than this cannot be said: positive evidence is again not forthcoming. Indeed, the advocates of this opinion hardly contend for more: both Kuenen and Schultz, for instance, speak very cautiously. The considerations advanced in support of the theories which have been discussed are not, I venture to think, sufficiently strong to render them plausible: no ground appears at present to exist for questioning either the purely Israelitish origin of the Tetragrammaton, or the explanation of its meaning which is given in Exod. iii, 14.

Respecting the origin and use of *AT* and its relation to *ADHIM*, a discussion has recently arisen in Germany which is sufficiently cognate to the subject of the preceding essay to be

mentioned here, and which deserves the attention of those interested in such questions. It is contained in the following articles: 1. Lagarde, *Orientalia*, ii (1880), pp. 3-10 [connects *AA* not with *AVA* but with *AAI*]; 2. Nöldeke in the *Monatsberichte der Kön.-Pr. Akad. der Wissenschaften zu Berlin* for 1880, pp. 760-776 [adduces evidence, chiefly from inscriptions, to show that the vowel *El* was originally long]; 3. Lagarde in the *Göttingische Nachrichten*, 1882, pp. 173-192, (= *Mittheilungen*, 1884, pp. 94-106), [reply to No. 2]; 4. Nestle in the "Theo-logisch Studien aus Württemberg, 1882," Heft. iv, pp. 243-258 [conjectures *AAHIM* to be the plural of *AA*]; 5. Nöldeke in the "Sitzungsberichte," of the same Berlin Academy, 1882, pp. 1175-1192 [criticism of No. 4. and answer to 3]; 6. Lagarde in the "Mittheilungen," pp. 107-111 and 222-224. The course taken by the discussion has been indicated in outline; but no abstract of the argument is here attempted: the field covered by it is so wide that in order to be properly appreciated it must be studied *in extenso*.¹

My friend, Mr. D. S. Margoliouth, of New College, while examining an Ethiopic MS. recently acquired by the Bodleian Library (MSS. Aeth. 9. 5), and containing the same *Preces magiae xii discipulorum* as No. 78 in Dillmann's Catalogue of the Ethiopic MSS. of the British Museum, has observed *IHVH* vocalized almost exactly as Epiphanius and Theoderet (*Ιαβέ*). The passage occurs (fol. 6b) in a list of magical names of Christ said to have been given by him to his disciples. As the context is curious, I transcribe a portion of it (vocalization unchanged):

'And after that he told them his names: *Iyâhê*, i. e. terrible; *Sûrâhê*, i. e. great; *Demn'âêl*, i. e. mighty; *Meryon*, i. e. all-watching; *O'e*, i. e. helper; *Aphrân*, i. e. savior; *Manatêr*, i. e. shepherd; *'El 'El*, i. e. protector of all; *Akhâ*, i. e. patient; *Elôhê*, i. e. supporter of all; *Yahê*, *Yahê*, i. e. faithful (and) just.'

¹ See also Professor Francis Brown's note in the *Presbyterian Review* (New York), 1882, pp. 404-407; (and more recently) M. Halvéy in the *Revue des Etudes juives*, 1884, (ix), pp. 175-180 (pp. 161-174 on *IHVH*, maintaining its Israelitish origin, and explaining nearly in the sense of Cashi.

The Supreme Being -- Humanity.

BY DYER D. LUM.

The simpleton has said — " There is no God !
 The paths in which the ancient martyrs trod
 No outlets have, save in the dreamer's vision ;
 The human soul ! 'Tis but an empty word ;
 Life is so brief we can but ill afford
 To waste our days in talking of its mission."

So thinking, he gives all his passion rein,
 His share of sense enjoyment to obtain,
 And knows no aim save that of selfish pleasure ;
 If life be all, has it no higher end ?
 Does he whose steps to virtue's courses tend
 With selfish greed receive but equal measure ?

O doubting soul ! no martyr died in vain ;
 The death men mourn the race has counted gain ;
 Each living word still has creative power ;
 The Sum of Thought ! The Universal Word !
 'Tis Father, Friend, Creator, Judge, and Lord,
 Through whom alone man lives beyond the hour.

Our Father ! Parent of the human mind,
 The Friend of all that erst has blest mankind,
 Creator of the realms of love and beauty,
 Dread Judge enthroned within each human breast,
 And Sovereign Lord of Lords at whose behest
 Man springs to higher life — the life of duty.

Humanity ! Thou product of all climes !
 Wherein now lives the hopes of ancient times,
 In whom we live and move and have our being ;
 Each throb of pity men have felt still lives
 To soften human woes, and daily gives
 Its benison where eyes look on unseeing.

Almighty Being ! Aggregate of thought !
 'Tis thou alone exists ; all else is not
 But phantom scenes which need thee for their setting.
 'Tis thou whose love canst fill each aching heart,
 'Tis thou whose smile alone canst balm impart,
 And lead us with all sense of self forgetting.

A God in whom each Buddha still has share,
 In whom the Christ can still our sorrows bear,
 In whom all sainted dead survive death's portal ;
 And in the march of ages yet to come
 Each helpful word of ours will find a home —
 Our names forgotten, but our lives immortal.

The Lost Word. It ought to stand as the "lost words and lost secrets, in general, for that which is termed the lost "Word" is no word at all, as in the case of the Ineffable Name. The Royal Arch Degree in Masonry, has been in search of it since it was founded. But the dead do not speak ; and were even "The Widow's Son" to come back to life he could hardly reveal that which never existed in the form as now taught. The *Shemhamphorash* (the separated name through the power of which according to his detractors, Jeshu Ben Pandira is said to have wrought his miracles, after taking it from the Temple) — whether derived from the "self-existent substance" or *Tetragrammaton*, or not, can never be a substitute for the lost *Logos* of divine magic. — *Theosophical Glossary*.

Sonnet to the Letter H.

Hence ! hideous aspirate ; odious "H" avaunt !
 Whose harsh hiatus harrows every ear ;
 Whose hateful echoes every idiom haunt,
 Whose half-heard accents harass all who hear,
 Whose awkward halting orator assails.
 Of humor hampers, hinders all harangues,
 As happy he who aspirates exhales
 As he who on a hempen halter hangs,
 Unhappy elf ! altho' his hearers heed,
 And all his unheaped eloquence applaud,
 If once an "H" his utterance impede.
 Or absence heard, heedlessly ignored,
 Applause is hushed, and hooting half impends,
 Humbled he halts, and his oration ends.

Who Were The Rosicrucians ?

The question which present themselves on the threshold of this enquiry are:—Who and what were the Rosicrucians? When and where did they flourish, and what influence did any peculiar tenets they may have held, or practices they may have indulged in, exercise upon the world? We shall endeavour to answer these queries as distinctly as so mysterious and extravagant a subject will allow of, and illustrate the whole by copious extracts from the writings of recognized leaders and disciples.

Comparatively very little is known about these people ; and if we open any of our works of general reference, such as dictionaries and encyclopædias, we find little more than a bare reminder that they were a mystic sect to be found in a few European countries about the middle of the fifteenth century. That such a sect did exist is beyond question, and the opinion that what is left of it exists at the present time in connection with modern Freemasonry, seems not altogether destitute of foundation.

The Cubic Stone of the Philosophic Rose Croix

BY JOHN YARKER, MANCHESTER, ENG.

It is particularly noteworthy that prior to A. D. 1717, all the Secret Societies having any affinity with our Freemasonry claimed an Oriental origin. The Craft Freemasons in the earliest times asserted an Egyptian origin for their Constitutions as a Society of Geometricians. The Rosicrucians, from whom we derive our High Grades, likewise put forward a claim to Trismegistus, Thoth, or Hermes, the Egyptian Revelator, but more remotely with India. On previous occasions it has been shown how the High Grades and the Craft Grades became connected prior to 1717, and that the descent of the Philosophical Degrees was Oriental. Yet the English Grand Lodge of 1717 was essentially Judaic, and all that sprung from it. The leading propagators of the High Degrees on the Continent were the Stuart party, and for their system they claimed an hereditary derivation from our Stuart kings as Grand Masters and recorded the same in their Charters ; indeed, the word *Heredom* as applied to the Rosy Cross, or Eagle and Pelican

signifies *inheritance*. It is, however, to Brother Martinez Paschalis that the Oriental claims of Freemasonry, and of our Rite, is chiefly due. That Brother was born of poor parents in Portugal after the year 1700, and whilst a young man travelled over the Turkish Empire, including Constantinople, Arabia, and Egypt. In these countries he obtained initiation into the religious Mysteries, and on his return imported what he had learned into the High Grade Masonry of France. The well-known and esteemed Chevalier St. Martin took up his system, and it was reproduced in the Lodge of the Philadelphes at Paris. It had a library rich in Masonic and literary monuments, and its degrees reposed upon Chemistry and the occult sciences. It is from these Brethren that our own Rite is derived, so that we are not an offshoot of any other Rite now practised, but have come down independently from early times. Napoleon the Great and Kleber carried our Masonry to Egypt in 1798, and after receiving initiation into the Coptic Mysteries in the Pyramid of Cheops, by investiture with a ring at the hands of an ancient Sage, established the Rite in that land. Sam. Houis of Cairo was there initiated, and re-established the Rite in France in 1815.

I will now give you the traditional history and symbolic teaching of the Oriental system. The degree of Rose Croix, or Rosy Cross, is of the highest antiquity, and has two aspects, the one historic, and the other philosophic. There were Hermetic Philosophers who came from the East to propagate their secret doctrines in the West under a system of three degrees, with oaths and obligations of secrecy. At the close of the thirteenth century there existed at Padua an Alchemical Rite of Rose Croix. The savant Carhuri of the Greek nation was one of the last Sages of that respectable Institution who sought to find a panacea for all the ills of humanity. It is related that one Christian Rosen-Kreutz, who was born in 1387, set out from Germany to travel in the Holy Land. He had at Damascus some conferences with wise Chaldeans, from whom he learned the occult sciences, which he still further perfected in

the Chapters of Egypt and Lybia. In England the system was advocated by Dr. Robert Fludd, and the Masonic Brother Elias Ashmole himself informs us that he derived instruction in its Mysteries from Father Backhouse.

The Order consisted primitively of three classes, and passage from one to another was given only as the recompense of merit. To be admitted to the First Grade the neophyte must have possessed some preparatory instruction, and have rendered services to humanity. Its aim was to place the philosophical studies of enlightened men under shelter from vulgar prejudice, and inspire the student with an ardent desire for perfecting his own nature, by the practice of industry, benevolence, and all the virtues which inspire men with delicate and generous sentiments, and the love of our kind. The Rosicrucian was advanced to the Second Grade when he had acquired that happy disposition which constitutes the true Chevalier, the defender of the feeble and oppressed, and when the soul was warmed with enthusiasm for that ardent philosophy which has produced men who are revered in history, and whose sojourn on earth has been marked by great benefits. Entry to the Third Class of Adepts was accorded to those who to wisdom of spirit added morality of heart, nobleness of soul, constancy and firmness of character, worthy of the regard of heaven and the love and admiration of the Brethren. Such still ought to be the aim of our Rite.

In a similar manner the Oriental Rite of our Brother Martinez Paschalis was divided into three series as follows:—

1°. The Sanctuary of Masonic Secrets—the *prayer*, the *oath*, the *baptism*; in this Grade the Temple was hung in black, and it was lighted by a single lamp.

2°. The Sanctuary of Hermetic Secrets—the *alliance*, *union*, *joy*; here the hangings of the Temple were of celestial blue, and it was lighted by seven lamps.

3°. The Sanctuary of Theosophic Secrets—*humanity*, *invocation*, *light*; the hangings of the Temple were violet, and it was lighted in a most brilliant manner.

The arms of the Society were:—a sun in its brilliancy upon the top of a pyramid and the three columns appertaining to the Egyptian Mysteries. A majestic Sphynx seated upon a monumental stone indicated that the Masonic Secrets are synonymous with the adoration of the S.A.O.T.U., the practice of the purest morality, and the knowledge of those sciences most useful to man.

In the First Class the neophyte was taught that the most wise of all men is he who knows himself, who knows his interior and divine nature, and who feels, thinks, and acts in a manner conformably to that knowledge; he who knows the forces of his body, the faculties of the soul, and the development and perfecting of these by the use of the senses and reason, and learns how to employ and direct them to the advantage of his own nature. Man is not only an exterior being, material and physical, but he is sensible, intelligent and moral, capable of sentiment, love, conception and reason. The heart loves, the spirit conceives, intelligence knows and reasons. Enlightened reason makes known to us T.S.A.O.T.U. The immortality of the soul is a law engraven upon our hearts; by the soul we comprehend that which is just and honest; the holiness of this law inspires in us sentiments of natural justice towards our kind, to flee vice and practise virtue. The true Mason is just even under injustice; he knows how to pardon injuries and sustain with all his strength the sacred rights of humanity; he knows truth, establishes the triumph of virtue over vice, of truth over error, and of justice over iniquity. To be admitted into this Class the Mason should possess *humility* and *charity* as the basis of his actions; *candour*, that virtue of a soul susceptible to good actions; *sweetness*, the clemency which we ought to exercise towards our kind; *truth*, which we ought to hold sacred as a ray of the Divinity; *temperance*, which teaches us to place a bound upon our passions and flee all unruly excess; *silence*, which virtue we ought to observe upon all Masonic mysteries and the faults of our Brethren.

In the Second Class the aspirant was taught that the secrets,

mysteries, symbols, emblems, and allegories, are the figures which recall to the spirit the dogmas upon which Masonry has established its social basis. They are the sacred language of devine genius which directs our labours. His attention was called to two semi-circles in which are indicated two principles—Divinity and Nature. He then received an explanation of the seven planets known to the ancients. The Knights who desire to take their oath have long and painful duties to fulfil, obstacles to vanquish, errors to combat, adversaries to overcome, and eternal war to sustain against ignorance and vice; they allude to the persecutions reserved for the zealoter of justice, truth, virtue and the enemies of wickedness.

When the neophyte of the said Class arrives before the south column he is asked whether he has faith that in Masonry is found the deposit of all truths useful to man. Replying yes, he is asked—Why then, my Brother, do the sublime truths which have been transmitted to you remain so often barren and unfruitful? “It is that the Sanctuary of Masonry is difficult to reach and far from the workman; it is a science in a mysterious language, which has its Temple placed in the midst of the desert, which no profane can reach without being prepared by long and painful voyages. More than zeal is necessary to penetrate there; it is necessary above all to have a firm will to find the way, and a sustained courage to follow even to the end. It is twenty centuries since one of our Sublime Masters said to us — ‘There are many called, but few are chosen.’” Arrived before the western column, his conductor says, “Hope is the Staff of Life with which to traverse the rude and grievous voyage of life; it is a Sage to conduct us, a friend to console us. Hope, holy child of heaven, sent by God upon earth, thy charm is powerful and thy voice is sweet to the heart of the unfortunate. Thou appearest and the night becomes radiant, Benign *Hope*, the infant finds thee at its cradle, the man in the midst of his work, and the old man at the brink of the grave, and finally after his long pilgrimage here below, and fatigued with his journey, thy finger points toward heaven. Be benign,

O Hope, for by thine aid we come to acquire Science." Carried to the eastern column, the conductor says—"Charity blesseth us. Never do to another that which thou wouldst not wish should be done unto thee; behold Justice: Do for thy kind that which thou wishest should be done for thee; behold Charity. Love T.S.A.O.T.U—nature—humanity, love thyself, love all men: behold the immortal law of Charity. It is one, simple, immutable, universal; it is graven upon all good hearts, on all enlightened spirits, in ineffable characters; it is the light of humanity, and ought to be the code of all men. Behold these three figures:—one is naked, the other covered with a mantle, the third with a mask. They symbolize truth, wickedness, and hypocrisy. Associate with thy equals and thou wilt live content; sow not on sand, it is an ungrateful earth; thou art but a rose-bush, become a tree; choose thy friends carefully; avoid all engagements which curtail thy liberty, encourage labour; and attach thyself to healthy and ripe ideas."

After receiving the baptism of Knights *Roses Croix*, they make known to the Chevalier the origin of the Order as historic and philosophic, and that their labours were not alone confined to scientific studies; that our origin is lost in remote time, and that natural philosophy which was the object of their search, is incontestably the most primitive.

It was then explained to the new Chevalier that the *Rose*, *Flaming Star*, *Jehovah*, and a pelican upon a cross, are but so many emblems of the vivifying light which incessantly renews itself, of the inextinguishable benevolence of the Divine Source, which from the centre of the Universe gives laws, rules the course of the stars, spreads fecundity upon the earth, and is prodigal of ornament that His children may be happy. The *Rose* by its union with the *Cross* expresses the mixed joys and pains of life: the symbol indicates to us that our pleasures to be lasting should have delicacy, and that they are of short duration when delivered over to excess. The *Pelican* is the emblem of the death and perpetual renewal of nature; it is a symbol of the earth which nourishes its children, of a mother

who fulfils her sacred duties, of a good father to his family, charity towards our Brethren. The *Flaming Star* symbolizes the sun, emblem of divinity; and the *Armillary Sphere* is the emblem of the exact sciences which are the objects of study of the *Roses Croix*.

If you wish to pursue gloriously your Masonic career, disengage yourselves of all material ideas; study our symbols: allegory is the voice of wisdom; purify your hearts; sow in the world the word of life; teach mankind to perfect the useful arts, to love one another, and to lead those who wander from virtuous feelings; instruct the ignorant, and assuage the pangs of those who suffer.

Such, my Brethren and Knights, are the sublime teachings of our Rite, and I will now explain to you this Tracing-board of Cubic Stone before us.

John Heydon and the Rosicrucians.

BY FREDERICK TALBOT.

As we have frequently to mention works of that "extraordinary Royalist, mystic and geomancer," John Heydon, who wrote so much respecting the Rosie Crucian Mysteries, and so loudly extolled the praises of the disciples, it will be advisable to present a sketch of his life as made by one Frederick Talbot, in the years 1662 and 1663, and attached to "Elhavareuna," or the "English Physician's Tutor." He says John Heydon is not basely, but nobly descended. The Antiquaries derive them (his parents) from Julius Heydon the King of Hungary and Westphalia, that were descended from the Noble family of Cæsar Heydon in Rome; and since in this Royal Race the line run down to the Honourable Sir Christopher Heydon, and Sir William Heydon, his brother of Heydon, near Norwich; who married into Devonshire. Here the family flourished divers waies, to Sir John Heydon, late Lord Lieutenant of the King's

Tower of London. And this Sir William Heydon had one sonne christened also William, and had two sons William and Francis, both born in Devon, at Poltimore House; Francis married one of the Noble Chandlers in Worcestershire of the Mother's side, which line spread by Marriage into Devonshire, among the Collins, Ducks, Drues and Bears, he had one Sister named Anne Heydon, who died two years since, his Father and Mother yet being living. He was born at his Father's house in Green-Arbour, London (his father having bestowed £1,500 upon those houses) and was baptised at St. Sepulchre's, and so was his Sister, and both in the fifth and seventh year of the Reign of King Charles the First; he was educated in Warwickshire among his mother's friends, and so careful were they to keep him and his sister from danger, and to their books, that, he had one continually to wait upon him, both to school and at home, and so had his sister.

He was commended by Mr. John Dennis, his Tutor in Tardebigk, to Mr. George Linacre, Priest of Coughton, where he learned the Latin and Greek Tongues; the war at this time began to molest the Universities of this Nation, he was articled to Mr. Mic. Petley, an Attorney of Clifford Inne, with eighty pounds, that at five years' end he should be sworn at Attorney; now being very young he applied his mind to learning, and by his happy wit attained great knowledge in all arts and sciences; afterwards also he followed the Armies of the King, and for his valour commanded in the troops, when he was by these means famous for learning and arms, he travelled into Spain, Italy, Arabia, Egypt, and Persia, etc., and gave his mind to writing, and composed about seventeen years since, the Temple of Wisdom in three Books, The Holy Guide in six Books, Elhavareuna in one Book, Ocia Imperialia in one Book, the Idea of the Law, the Idea of the Government, the Idea of Tyranny in three parts, the Fundamental Elements of Moral Philosophy Policy, Government and War, etc.

These Books were written near seventeen years since, and preserved by the good hand of God in the custody of Mr.

Thomas Heydon, Sir John Hanner, Sir Ralph Freman, and Sir Richard Temple; during the tyrant's time first one had the Books, then another, etc. And at last at the desire of these Noble, Learned and valiant Knights, and in honour of his Highness the Duke of Buckingham, they weae printed.

He wrote many excellent things, and performed many rare experiments in the Arts of Astromancy and Geomancy, etc., but especially eighty one, the first upon the King's death, predicted in Arabia by him to his friends, the second upon the losses of the King at Worcester, predicted at Thauris in Persia. Thirdly he predicted the death of Oliver Cromwell in Lambeth House to many persons of honour mentioned in his books. Fourthly he wrote of the overthrow of Lambert, and of the Duke of Albymarle, his bringing again of the King to his happy countries, and gave it to Major Christopher Berkenhead, a Goldsmith by the Anchor Fetter Lane end in Holborn; the fifth precaution or prediction he gave to his highness the Duck of Buckingham, two months before the evil was practised, and his enemy, Abraham Goodman lies now in the Tower for attempting the death of the noble Prince. The sixth for Count Gramont when he was banished into England by the King of France, and he predicted by the Arts of Astromancy and Geomancy, the King's receiving again into favour, and of his marriage to the Lady Hamilton. The seventh for Duke Minulaus, a peer of Germany, that the Emperor sent to him, when the Turk, had an army against him, and of the death of the Pope; the rest are in his books, and therefore by these monuments the name of Heydon for his variety of learning was famous not only in England, but also in many other nations into which his books are translated.

This John Heydon, fears none, contemneth none, is ignorant of none, rejoyceth in none, grieves at none, laughs at none, is angry with none, but being himself a Philosopher, he hath taught the way to happiness, the way to long life, the way to health, the way to wane young being old, and the way to resolve all manner of Questions, Present and to Come, by the

Rules of Astromancy and Geomancy, and how to raise the Dead.

There be many John Heydons, one John Heydon the divine and priest of Jesus Christ, this is a Philosopher and Lawyer, stiled a Servant of God and Secretary of Nature, and to this the Princes and Peers not only of England, but of Spain, Italy, France and Germany send dayly to him and upon every occasion he sheweth strong parts and a vigorous brain; his wishes and aimes, and what he pointeth at, speaketh him owner of a noble and generous heart; this gentleman's excellent books are admired by the world of lettered men, as the prodigy of these latter times (indeed his works before mentioned, if I am able to judge anything) are full of the profoundest learning I ever met withall; and I believe, who hath well-read and digested them will perswade himself, there is no truth too abstruse, nor hitherto conceived out of our reach, and if any should question my judgement, they may read the commendations of both the Universities, Oxford and Cambridge, besides the learned Thomas White and Thomas Revell, Esq., both famous in Rome and other parts beyond sea, that have highly honoured this gentleman in their books; yet he hath suffered many misfortunes, his father was sequestered, imprisoned, and lost two thousand pounds by Cromwell. This Oliver imprisoned this son also two year and half, or thereabout, in Lambeth House, for he and his father's family were always for the King, and endeavoured to the utmost his restoration; and indeed the tyrant was cruel to him, but John Thurloe, his Secretary, was kind of him and pittied his curious youth. And the messenger kept him (at his request) at his own house, and gave him leave to go abroad, but yet being zealous and active for the King, he was again taken and clapt up in Lambeth House; in these misfortunes it cost him a £1,000 and upwards; after this some envious villains forged actions of debt against him, and put him in prison. It seems at the beginning of these misfortunes, a certain harlot would have him to marry her, but denying her suit, for he had never spoken to her in his life good or evil until

then ; she devised now with her confederates abundance of mischief against him. And many courted him to marry, but he denied. Now there was left (amongst a few old Almanacks and scraps of other men's wit) collected and bequeathed unto the world by Nic. Culpe (as his own admired experience) old Alice Culpeper, his widow. She hearing this gentleman (that he was heir to a great estate after the death of his father, and after the death of his uncle, £1,000 a year, but whether this uncle be of the father's or the mother's side I know not, but the estate is sure his at their death), courts him by letters of love, to no purpose ; the next saint in order was she that calls herself the German Princess. But he flies high and scorns such fowl great beasts, the first of these two blessed birds in her life time caused one Heath to arrest him, and another laid actions against him that he never knew nor heard of. In this perplexity was he imprisoned two years, for they did desire nothing but to get money, or destroy him, for fear if ever he got her liberty he might then punish them. He being of a noble nature forgave them all their malice and devices against him, and scorns to revenge himself such upon pittiful things. God indeed hath done him the justice, for this Heath consumes to worse than nothing, and indeed, if I can judge or predict anything his boudy-houses will be pawned, and he will dye a miserable diseased beggar. His mistress, when he was very young and a clerke, desired him to lay with her, but he like Joseph refusing, she hated him all her life. God preserved him from their malice, although one of these three lewd women swore this gentleman practised the art of Magic ; she told Oliver Cromwell she saw familiar spirits come and go to him in the shape of Conies, and her maid swore she had often seen them in his chambers when he was abroad, and sometimes walking upon the housetop in moonshine nights, and sometimes to vanish away into a wall or Aire, but when asked she could not tell what manner of man he was. So these stories were not credited, and for all these and many more afflictions and false accusations, I never saw him angry, nor did he even arrest or imprison any man or woman in all his life.

He was falsely accused but lately of writing a seditious book and imprisoned in a messenger's custody, but his noble friend the Duke of Buckingham finding him innocent and alwaies for the king, he was then discharged, and indeed this glorious Duke is a very good and just judge and noble, for he forgave Abraham Godman that came to kill him with his sword drawn, the Duke with his plate and napkin (for he was at supper) takes away his sword, saying, I can kill thee, but I scorn it, and a little after he pardoned him. And so mercifull he is that after he had taken the Quakers prisoners in Yorkshire, he used so many wise convincing arguments that they submitted to the King; of which the Duke was glad, and saved all their lives; he studies the way to preserve his king and counrty in peace, plenty, and prosperity. It is a pity the King hath not many more such brave men as he, a thousand such wise Dukes as this (like marshell'd thunder, back'd with flames of fire) would make all the enemies of the King and Christendome quake, and the Turk fly before such great generals, in all submission; we humbly pray for this great Prince, and leave him to his pleasure and return to our subject.

John Heydon is not of that vain and presumptuous nature as the Taylors that despised all Artists, even Appolonijs, More, Vaughan, and Smith, etc. And yet they cannot read these, and many other learned authors, they so impudently abuse, rob of their learning, and convert other men's parts to their own profit. He lent one ten pounds gold, he in requital or return speaks ill of him, and pretends to know many admirably rules of Geomancy, and impertinently addes them to Nativities, and applies them to all manner of questions in Astromancy, but his books being written so long since, viz., seventeen years by himself, their greediness of great matters is discovered, and we now know them to be neither scholars nor gentlemen, these hang up clouts with—here are Nativities calculated, questions resolved, and all the parts of Astrology taught by us. . . . In three-pence, fourpence, sixpence, or higher if you please—thus are young apprentices, old women, and wenches abused, and that

they may be found for money, tell us the twelve houses of heaven in the sign of a coat of arms are to be let, when they might indeed set bills upon their brazen foreheads, engraven thus: Here are Rooms to be let unfurnished, but our Author regards not these men; all their scandals, forgeries, and villainous devises they contrive against him, he slights and scorns, and hath purposely forsaken Spittle Fields and his lodging there, to live a private life, free from the concourse of multitudes of people that daily followed after him, but if any desire to be advised, let them by way of letter leave their business at his booksellers, and they shall have answer and counsel without reward, for he is neither envious, nor enemy to any man; what I write is upon my own knowledge.

He now writes from Hermenpolis, a place I was never at; it seems by the word to be the city of Mercury, and truly he hath been in many strange places, among the Rosie Crucians, and at their Castles, Holy Houses, Temples, Sepulchres, Sacrifices. This gentleman hath suffered much by his own discreet silence and solitude. Every Nativity Hawker condemns the Rosie Crucians because they appear not to the world, and concludes there is no such society because he is not a member of it, and Mr. Heydon will not come upon the stage (let his enemies write or speak what they will) when any fool cries enter, neither doth he regard every dog that barks at him, All the world knows this gentleman studys honourable and honest things, and faithfully communicates them to others, yet if any traduce him hereafter, they must not expect his vindication, he hath referred his quarrel to the God of Nature, it is involved in the concernments of his Truths and he is satisfied with the peace of a good conscience; he hath been misinterpreted in his writing, with studied calumnies, they disparage a person whom they never saw, nor perhaps will see, he is resolved for the future to suffer, for he says God condemns no man for his patience, the world indeed may think the truth overthrown, because she is attended with his peace for in the judgment of most men, there is no victory, this he looks upon as no disad-

vantage, the estimate of such censures will but lighten the scales, and I don't suppose them very weak brains who conceive the truth sinks because it outweighs them ; as for tempestuous outcrys when they want their motives they discover an irreligious spirit, one that hath more of the Hurrey-cano than of Christ Jesus, God was not in the wind that rent the rocks in pieces, nor in the earthquake and fire at Horeb. He was in Aura tenui, in the still small voice. His enemies are forced to praise his vertues and his friends are sorry he hath not 10,000 pounds a year, he doth not resent the common spleen, who writs the truth of God hath the same Patron with the truth itself, and when the world shall submit to the general Tribunal, he will find his Advocate where they shall find their Judge, there is mutual testimony between God and his servants, or nature and her Secretary ; if the Baptist did bear witness of Christ, Christ did also much for the Baptist ; he was a burning and shining light ; when I writ this gentleman's life God can bear me witness it was unknown to him, and for no private ends, but I was forced to it by a strong admiration of the Mistery and Majesty of Nature, written by this servant of God and Secretary of Nature ; I began his life some years since, and do set it down as I do finde it, if any man oppose this, I shall answer, if you are for peace, peace be with you, if you are for War, I have been so too (Mr. Heydon doth resolve never to draw sword again in England, except the King command him). Now let not him that puts on the Armour boast like him that puts it off. 'Gaudet patientia duris' is his Motto, and thus I present myself a friend to all artists, and enemy to no man.

March 3, 1662.

"Egypt is a *sixtieth* of Ethiopia, Ethiopia a *sixtieth* of the world, the world is a *sixtieth* part of the garden of Eden, the garden itself is but a *sixtieth* of Eden, and Eden a *sixtieth* of Gehenna. Hence the world in proportion to Gehenna is but as the lid to a caldron." *P'sachim*, fol. 94, col. 1.

Hindu Sayings.

Father Tignous, a missionary from India who is trying to recover his health in France, has sent the translation of several Hindo proverbs which will be found interesting. He has prepared these for "The Field Afar":

The habits of the cradle will last to the grave.

The plant that could not be bent when it was a twig will not bend when it is a branch.

A stone will wear away by the continual creeping of ants over it.

To acquire science in later years is like dyeing a dirty cloth.

There is no man who knows everything; there is none who knows nothing.

Anybody will say: I have no memory; nobody will say: I have no sense.

None is ruined by telling the truth; no one prospers by telling lies.

The flood which has passed the dam will not come back even if you cry.

Do not put your foot in the river without knowing the depth.

Even when a wound is healed a scar will remain.

If a neighbor's roof catches fire one's own is in danger.

When the cattle is on one shore, the opposite looks green, when it is on the opposite shore, the other side looks green.

A slip of the tongue is worse than a slip of the foot.

Do not believe all you hear, do not say all you believe.

"We may live without poetry, music and art;
 We may live without conscience, and live without heart;
 We may live without friends; we may live without books;
 But civilized man cannot live without cooks.
 He may live without books—what is knowledge but grieving?
 He may live without hope—what is hope but deceiving?
 He may live without love—what is passion but pining?
 But where is the man that can live without dining?"

—Owen Meredith.

The Rise of Reason.

An Original Poem, recited for the first time by Edwin Markham at the 22d Anniversary Dinner of the Thirteen Club. January 13th, 1904.

It is the hour of man ; new purposes,
Broad shouldered, press against the world's slow gate ;
And voices from the vast eternities
Publish the soul's austere apostolate.

Man bursts the chains that his own hands have made ;
Hurls down the blind, fierce gods that in blind years
He fashioned, and a power upon them laid
To bruise his heart and shake his soul with fears.

He peers through nature, peers into the past
Careless of hoary precedent and pact ;
And sworn to know the truth of things at last,
Kneels at the altar of the Naked Fact.

All things come circling in one cosmic dance,
One motion older than the ages are ;
Swing by one Law, one Purpose, one Advance,
Serene and steadfast as the morning star.

And now men trace the orbits of the Law,
And find it is their shelter and their friend ;
For there, behind its mystery and awe,
God's sure hand presses to a blessed end.

So man is climbing toward the Secret Vast—
Up through the storm of stars, skies upon skies ;
And down through circling atoms nearing fast
The brink of things, beyond which Chaos lies.

Yea, in the shaping of a grain of sand,
He sees the law that made the spheres to be—
Sees atom-worlds spun by the Hidden Hand,
To whirl about their small Alcione.

With spell of wizard Science on his eyes,
And augment on his arm, he probes through space ;
Or pushes back the low, unfriendly skies,
To feel the wind of Saturn on his face.

He walks abroad upon the Zodiac.
To weigh the worlds in balances, to fuse
Suns in his crucible and carry back
The spherul music and the cosmic news.

The New Rosicrucianism in 1760.

BY DR. OTTO HENNE AM RHYN, ST. GALL, SWITZERLAND.

The New Rosicrucianism had its rise in Southern Germany about the year 1760, while Rosa and Johnson were busy with their systems. Its originators had no connection with Freemasonry, and of its nine degrees not even the first three were named after the masonic degrees. Several discontented members of the Strict Observance joined the new order. The members assumed fanciful names, as Foebron, Ormesus, Cedrinus; the lodges were called "Circles." Unquestioning obedience was to be rendered to the Superiors. The members learned only the mysteries of their own particular circle. The motto was: "May God and His Word be with us." They claimed to possess a cryptic Book containing a sacred history of events prior to the creation of the world, especially of the Fall of the Angels.

Their specialty was a mystical, kabbalistic, and totally absurd interpretation of the Bible, and of other alleged sacred or occult writings, whence they deduced an explanation of the universe. For example, they taught that the planets and the other heavenly bodies reflect back on the sun the light they receive from him, thus conserving his might and his splendor. They also practiced necromancy, exorcization, alchemy, the art of making gold, of preparing the elixir of life: they studied such problems as the production of the noble metals from rain water, urine, and other bodies, and even of evolving human beings by chemical processes. In their assemblies the members wore white and black scarfs, but those of the higher degrees wore priestly vestments, with crosses of silver or gold. At the initiation the candidates swore fearful oaths. Aspirants to the ninth degree were assured that once they should attain that eminence they would understand all nature's secrets and possess supreme control of angels, devils, and men. The first prophet of the New Rosicrucianism was John George Schrep-

fer, coffee-house keeper in Leipsic. In 1777 he founded in his own shop a lodge of the Scottish Rite, to afford his customers a better style of masonry than was found in the ordinary lodges. The Duke of Courland, protector of one of the masonic lodges, had the man publicly bastinadoed; but Schrepfer shortly afterward inspired both him and the Duke of Brunswick with a curiosity to be instructed in the mysteries, and visited them at Dresden and at Brunswick. In his lodge he gave demonstrations of his supernatural powers as a magician and a necromancer; for example, he would summon up spirits of the dead. Puffed up by success, Schrepfer indulged in all manner of debauchery, and at last was reduced to penury. He died by his own hand, aged 35 years.

But Rosicrucianism was yet to reach its highest point, which it did in the person of John Christopher Woellner (born at Spandau, 1732, ordained preacher 1759, a councilor in the Prussian service in 1766, and Minister of State 1788; deceased in 1800), and John Rudolf Bischofswerder, (born in Thuringia 1741, chamberlain to the Elector of Saxony; major in the Prussian army 1772; minister at war 1768; deceased 1803.) Not content with the honor of being Knight of the Griffin in the Strict Observance, Bischofswerder went in search of an order that practiced the magic art, and was so fortunate as to find it in the New Rosicrucianism. He was initiated into the mysteries by Schrepfer, and it was he who converted the Duke of Courland from an enemy into a friend of the coffeehouse Rosicrucian. After the death of Schrepfer, whose most zealous supporter he had been, Bischofswerder obtained promotion in the Prussian service through the favor of the crown prince Frederic William, nephew of Frederick the Great, and shared his good fortune with Woellner, Knight of the Cube, who like himself had seceded from Templarism. The pair won the crown prince over to Rosicrucianism, and enjoyed his confidence both then and after his accession to the throne of Prussia in 1786, as William II. At last, as ministers of state, they succeeded in substituting obscurantism and state religionism in

the place of the illuminism and toleration that had prevailed under old Fritz. It was they that dictated the odious Edict of Religion in 1788, which was expected to prove a deathblow to illuminism and free thought; but the death of the King upset all their calculations. That was the end of the New Rosicrucianism.

Simultaneously with the order of the Rosicrucians arose two variant forms of the same, the society of the Asiatic Brethren, and that of the African Buildingmasters (*Asiatische Brueder, Afrikanische Bauherren*). The Asiatic Brethren's order was founded in Vienna by Baron Hans Henry von Eckhofen, an ex-Rosicrucian; it admitted only Freemasons, but did not exclude Jews, and its aims were the same as those of the Rosicrucians. Its chief seat was at Vienna, called by them Thessalonica, for they gave a foreign name to every place. Its head officers were styled Inquisitors. There were five degrees, viz., two probationary—those of Seekers and Sufferers—and three superior degrees. The members in the two lower degrees wore round black hats with distinctive feathers for each degree, black mantles, and white or black ribbons, broided with different emblems; those in the higher degrees wore red hats and mantles; the attire of those in the highest degree was all rosy-red. Ten members constituted a Mastership, ten master-ships a decade, and so on. The order became shockingly corrupt in Austria.

The African society, founded by War Councilor Koepen in Berlin, had rather higher aims than the Rosicrucians and the Asiatic Brethren; they studied the history of Freemasonry, admitted to their order only scholars and artists, conducted their business in Latin, and offered prizes for scientific researches; but they indulged in farfetched and absurd symbolism, kabbalism, magic, and mysticism. Their degrees were five inferior or preparatory, and five higher or esoteric. The order lived for a few years only.

There were many other societies, instituted mostly for the purpose of fraud and moneymaking; of these we give no ac-

count here. But there still remains one society which is worthy of mention—that of the Brethren of the Cross (Kreuzbrueder) or Devotees of the Cross (Kreuzfromme), founded by Count Christian von Haugwitz (1752-1832), who was at one time Knight of the Holy Mount in the Strict Observance, afterward belonged to a German imitation of the Swedish rite, and at last founded a society which was described by a contemporary as “a conspiracy of depotism against liberty, of vice against virtue, of stupidity against talent, of darkness against enlightenment.” The Devotees of the Cross observed the strictest secrecy, corresponded in cipher, inveigled princes, in order to rule in their stead (after the manner of Bischofswerder and Woellner), and practiced all manner of superstitions to make an end of science. They had no connection whatever with Freemasonry.

Unfortunately this multiplication of mystical orders was not without effect on the fortunes of the masonic body, in that it has led to a vicious growth of “high degrees.” It was a French adventurer, Stephen Morin, who, in 1761, introduced into the United States (?) the 33 degrees; they entered France again in 1803, and were regarded as a novelty, having been forgotten during the Revolution. The title of these degrees are at once bombastic and unmeaning; Grand Scots, Knight of the East, High Princes of Jerusalem, Princes of Grace, Grand Inquisitors, Princes of the Royal Secret, etc., and in some of the variations of these ridiculous degrees we have Knights of the Ape, and of the Lion, and the Emperor of the East and West.

WORDS DEFINED BY ATHANASIUS KIRCHER. The following mystical words, Aski-kataski-haix tetrax damnameneus-aision, Kircher says meant “Darkness, Light, Earth, Sun, and Truth.”

Hesychius says the mystical words were engraved upon the zone or belt of the Diana of the Ephesians.

Plutarch says that the priests recited these mystical words over persons who were possessed with demons.

Clarke says the Temple of Diana was 220 years in building; that it was in length 425 feet, by 228 in breadth, and beautified by 127 columns. “Great is Diana of the Ephesians.”

The Veiled Image at Sais.

ENGLISHED FROM SCHILLER BY H. MUSTAPHA LEON, M. D.

From "The Islam World."

A youth, spurred on by thirst of knowledge, went
 To Sais, up in Egypt, there to gather
 The secret wisdom of the priests, and shortly
 His mind with rapid strides had scaled great heights.
 But greedily he still pressed always onward,
 And to the hierophant's restraining words
 'The eager youth replied, "What does it profit
 Unless I know all that there is to know?
 Is there a more or less in this thing too?
 Is this, thy Truth, like earthly happiness,
 A certain sum of which one may possess,
 A large share or a small, and be soul owner?
 Is not thy Truth an undivided whole?
 Take from a harmony a single sound,
 Take from the rainbow's colour-scheme one tint,
 And what remains with you is naught, because
 It lacks the beauty of the perfect whole."
 As thus one day they talked, they went and stood
 Together in a lonely temple circus,
 Where a veiled image of gigantic size
 Caught the youth's eager eye. Amazed he turned
 Unto his guide and asked, "What may this be
 That hides mysteriously behind this veil?"
 "Truth," came the answer. "What!" exclaimed the youth,
 "My search is after Truth alone, and here
 I find it veiled and hidden from my eyes!"
 "The gods have willed it so," replied the guide,
 "For by their own decree no mortal ever
 Shall lift this veil till they themselves give leave.
 And he who with unhallowed, guilty hands
 Wantonly lifts too soon the sacred veil, [Truth."
 He, says the gods — "Well?" "He will then see
 "A strange oracular saying. And thyself,
 Hast thou not tried to lift the sacred veil?"
 "I? Surely not, nor was I ever tempted
 To do this thing." "How can that be? For since
 Only this veil was hung 'twixt thee and Truth——"
 "This, and the law," his guide said to the youth.
 "More weighty far, my son, than thou mayest deem
 Is this thin film, for though light as a feather

It would lie on thy conscience with dead weight."

The youth went to his home wrapt deep in musing.
The burning greed for knowledge robbed his night
Of sleep, and, after tossing on his pillow
For feverish hours, at midnight he went forth
And turned unconscious steps towards the temple.
Scaling the mighty wall with ease, he leapt
Daringly down into the sacred space.

And there he stands ; dead solitude hangs round him
In clinging, gloomy folds, and silence reigns
Save for the hollow echo of his footsteps
That rise from out the depths of hidden tombs.
In through the cupola, sky high above him,
The moon casts whitish beams and silvery blue,
And terrible, as some stern, silent goddess,
'The image, swathed in its long veil, stands out
Gleaming against the deep, enshrouding darkness.
He walks to it with slow, uncertain footsteps,
His ruthless hand stretched out to desecrate,
But tremors, hot and cold, run through him,
And arms invisible compel him back.

"O luckless youth, what doest thou?" sadly calls
The warning, faithful voice of his own heart.
"Art thou about to tempt the sacred spirits?
No mortal, as the oracle has told thee,
May touch this veil, till they themselves see fit."
"But was it not the same mouth too that said:
'The man who lifts this veil shall see the Truth'?
Whatever it may hide, I now will lift it."
He shouts aloud, "I must see Truth!" "See Truth!"
The mocking echo wails in long-drawn notes.

And as he speaks, he tears the veil away.
"Well?" ask you, "and what was revealed to him?"
I do not know. Unconscious, deadly pale,
The priests discovered him, when day had come,
Stretched at the pedestal of Isis' shrine.
What he had seen that night, and what experienced,
His tongue did never tell. But gone forever
Was all the eager joy of his young life,
And deep gloom sent him to an early grave.
"Woe unto him," his warning voice made answer,
When men approached him with vain questionings—
"Woe unto him who reaches Truth through guilt,
For Truth will never thus bring joy to him."

To the Renowned Eugenius !

BY JOHN GADBURY.

In the opening pages of the Holy Guide we find the following :

“ Renowned Eugenius ! Famous above all !
 A Prince in Physiques ! Most Seraphicall !
 The Art's Great Archer ! Never shooting wide ;
 Yet Hitt'st the White best, in thy Holy Guide.
 Good God ! What Pains have learned Physitians
 For cleansing Physiques [strange perturbed] Brook ?
 But as their crooked labours did destroy
 Our hopes, Thy Holy Guide directs the Ready Way.
 Hippocrates, Great Galen, and Senertus,
 Rhenvoleus. Paracelsus, and Albertus,
 Grave Gerrard, and Ingenius Parkinson,
 Dead Culpepper, and living Tomlinson,
 Have all done well, But ah ! they miss the Road,
 Thou Chalked out, Thou Dear Servant of God ;
 And therefore 'tis no wonder, if they vary
 From thee ; Great Nature (High born) Secretary !
 'Tis thou alone, hast taught the way to bliss ;
 'Tis thou alone, that knowest what it is :
 'Tis thou hast raked fruitful Egypt o'er
 For Medicines ; and Italy for more ;
 And in Arabia thy collecting Braines,
 To doe us good, hath taken wondrous Paines ;
 This having done, if Critiques will not bow
 To thy Great Learning Petra scandalou,
 It shall unto them surely prove ; And this
 Essay of thy Sublimer Mysteryes,
 Shall make them sure unto the Wise Minerva
 Yet still be ignorant of thy Pantarva.

But hold ! Where am I ? Sure th' hast set a spell
 On me, cause I can't praise thy doings well :
 Release me, Good Eugenius ! and the Crowne
 Shall stand on no browes but thy learned Owne.
 Poets, no more lay Claime unto the Bayes !
 'Tis Heydon shines alone with splendid Rayes !
 Follow his Guide, he teaches you most sure ;
 Let any make the Wound ; 'Tis he must cure.
 For he directs the Welgrowne ; Old, and Young,
 To live Rich, Happy, Healthy, Noble, Strong.”

To His Ingenuous Friend Mr. John Heydon

On his Book Intituled The Holy Guide.

"The Antient Magi, Druids, Cabbalists,
 The Brachmans, Sibyls, and Gymnosophists,
 With all that Occult Arts haberdash
 And make so many mancies, doe but trash
 By retale vend, and may for pedlars goe :
 Your richer merchandise doth make them soe.
 The Stagarite must with his Murnival
 Of Elements, Galen of Humours call
 In all their suit, as your new Art,
 Without them, makes their good old cause to smart.
 Vulgar Physicians cannot look for more
 Patients, than such that doe need hellibore :
 When Rosie Crucian Power can revive
 The dead, and keep old men in youth alive.
 Had you not called your work The Holy Guide,
 It would have puzzled all the world beside
 To have Baptized it with a name so fit
 And adæquate to what's contain'd in it ;
 Should it be styled the Encyclopædy
 Of Curious Arts, or term'd a Mystery
 In folio, or be named the Vatican
 Reduc'd unto an Enchiridion,
 Or all the Hermæ in a Senary,
 The Urim and Thummim of Philosophy,
 The Art of Hieroglyphicks so revealed
 And like the Apocalyps they are conceal'd
 Or the Orthodoxall Paradox, or all
 Discover'd, which men still a wonder call ;
 Or th' Magna Charta of all Sciences,
 And be that names it cannot call it less,
 The Book and Title might have well agreed ;
 Yet men have questioned if unto their Creed
 They should have put your Article, but now
 The name of holy none dare disallow
 When so much learning doth in one exist
 Heydon, not Hermes, shall be Trismegist.
 And if the Right Reverend of Levi's Tribe
 Do Hallow it, I cannot but subscribe
 Myself your Friend and Servant, THOS. FYGE."

The Riddle of Hermes.

THE RIDDLE. My joints are four. They compose my whole body and contain my entire soul; and all other souls were nonentities without one of my joints. I have fifteen limbs, and could not exist were one lopped off, and by that one I am at once the supreme bliss of Heaven, and the most poignant anguish of Hell. Angels bless me, and devils bitterly curse and revile me; the one as the *summum bonum*, the other as the King of curses; and what is still more strange, men are divided by millions about me, as a thing of dread, as a thing of joy, and as *the* thing to be desired and avoided. Virtuous millions would avoid me. Virtuous millions shrink in unutterable horror from me. Without my first joint very few things—even Deity, would exist; in fact nothing could; and yet thousands of things are without me. I fill all space, yet occupy no room; albeit there is not an inch or a moment without I am there. Utter me, and lo! all the activity and labor-worth of worlds are straightway marshalled before the seeing soul, and out thereof teeming civilizations have sprung; and when I am gone, Empires topple into vasty graves. But breath into my nostrils again and forthwith all is changed: Thus I am the bringer of two hundred and ninety-seven sorts of joy. Yet strange, whomsoever pursues me well, triumphs; and whomsoever pursues me well, comes to grief, and defeat, and pangs unutterable. My second joint is the foundation, crown, and sides of all that is. Without it, God is not, the universe a dream, man a shadow, eternity a fantasy, time a nonentity, experience a falsehood, and destiny a figment. I am all men, but all men are not me. I am the soul of mathematics, the spirit of history; the loftiest flight of genius, and the lowest note in music. I am in a tree, the crowing of a cock; and under the tongue of flame; I am the spirit of the Fire, and the skeleton in the closet of Kings. My third element points to the one above all others worshipped by mankind in all ages since the reign of the Tirtakas. Everybody sees that one — that I — and yet no one ever saw me; though I have often been felt, still never was smelled or tasted. Hundreds will vouch to having touched me, yet I am invisibility's self; although animals and men leave the path when I approach, for they behold me afar off. Aye, even ye who read this riddle of Hermes have known and loved, hated, blamed, and caressed me thrice, within eighty-four risings and settings of the sun; and I am an Ænigma wholly insoluble, yet easily solved. My first is what people seldom care

for till a crisis comes and choice is next in order. My two first joints are what would surprise us to find mankind, either blonde, ruddy, or black, and yet all white people are me, but I am not all white people. Fasten these joints to my last one, and you behold the master key and main spring of every genuine civilization — in men or States. My all is what I, Melchizedek, Hermes Trismegistus, declare to be, the *Elixir of Life*, the *Philosopher's Stone*, the *Water of Perpetual Youth*, and what all Philosophers who come after me will proclaim as the diamond of diamonds, because when and where I am Murder cannot be. Dissect my body, and lo! three of my limbs embody the strangest and most pleasant fiction of Poesie, which all refined people are familiar with yet no one ever beheld, yet which thousands have plainly, clearly seen. Three of my limbs symbolize the necessity of all intelligent things beneath the stars. Three more what wrong-doers undergo; and also what many do who meddle with that I just have named. Take other three of my limbs and thou beholdest the cause of enormous power, wealth, and fame; and which yet is the reason of sorrow, weakness, poverty; disgrace, and dismay; but without which, no fair road of life and human experiences can be travelled; and yet which life is best travelled without. Again, other three are what no genuine men ever do, but which is daily done by thousands who are not false or shams. Other three, marshalled before my second joint is the only one thing needful, because therein only, can the deepest joy be found, especially by females, actors and children, and generally such as try to make things balance and off set each other in the experience of lives, not less than three and fifty years duration. When my last joint prevails, the times are unjointed; wars follow, carnage reddens earth fair fields, love dies out, hatred reigns, discord rules and myriad ills effect the world, and Chaos comes again. And yet when I do prevail, war ends, discord ceases, love reigns, concord rules, peace comes to man, and the glad age of golden thought and silver purity begins.

Our soul aim being moral, intellectual, and entirely worthy of honest, honorable, straight-forward *men*, as all true Rosicrucians claim to be. We further declare that the true answer is already on the first two pages of the *Divine Pymander*; four-fifths of it on pages 95-6, and the rest on page 33, of *Love, and its Hidden History*; four-fifths of it on pages 116-18, of *Master Passion*; all of it on pages 138 9; 201-4 of *After Death*; and four-fifths of it on pages 31, 34 5, of the Rosicrucian *Book of Dreams*; if people can find them out.

Rosicrucians and Freemasons.

BY E. A. M. LEWIS.

In 1646 arose the Rosicrucians, a blend of Masonry and Occultism, with views in affinity to those attributed to the Templars, and they also must have been maturing their ideas for a long while before they produced them to the world.

The fact is, we are really very ignorant as to the origin of Freemasonry and perhaps too willing to acquiesce easily in that ignorance on so curiously interesting a fact of history. Even those who abandon as chimerical the linking it with the Tower of Babel, or Solomon's Temple, should at least like to ascertain how and when it came among the Buddhists of Thibet. Mr. Moorcroft, who published in the "Asiatic Researches," vol. xii. in 1812, an account of his travels in that country, was visited by an officer of the Government, called the Nerba, upon whose striped woollen dress he makes the following observations: "On the back of his habit, and on the right shoulder, were ewed the saw, adze, chisel, rule, and all the insignia of Freemasonry, in iron; the symbols of a fraternity of which he said he was a member." Thus, the doctrine of the divinity of primæval architecture appeared to be in vigour amongst them.

As has been shown, in notes to "The Templars in Cyprus," the Scottish Lodge of Freemasons made use of the martyred Molay's name as a password, while employing the names of his murderers in terms of execration expressive of their abhorrence of the excesses of Priests and Kings, their names being substituted for the ancient ones of Hiram, the artificer of Solomon's Temple, and the three apprentices, rejoicing in the appellations of Jubelos, Jubelas, and Jubelum, who are said by the legend to have murdered Hiram at the western, or sunset, door of the Temple, for the sake of the secret word which he refused to reveal to them. Thus the lost password is ostensibly the Masonic mystery.

Of this execration, a natural enough product of the corrupt and selfish tyranny of a Philip of Valois, originator of the

Gabelle, or the infamies of a Philip of Orleans, Nihilism is the outcome. Freemasonry, which began by sympathizing with the exiled Stuarts, we find, later, developed into an active agent of the French Revolution as shown in an interesting pamphlet by Monsignor Dupanloup ; while the mysterious phase called Illuminatism spread in all directions, the cipher of the Illuminati, "L. P. D." (*Lilia pedibus destruo*), signifying the doom of Kings.

Whether or no the old Masons can be connected with these modern architectonic firebrands, we owe to the Freemasonic Guilds the churches of the fifteenth and sixteenth centuries; and the decadence of taste in these buildings,—their deficiency in the solemn charm of the old Norman and Early English work is attributed to the fact that they were left to the management of the skilled craftsmen, and not, as formerly, personally planned and supervised by educated clergy who were wont, at an early period, lovingly to endow the erections with, as it were, their own soul and feelings. May then an answer to the perplexing problem, why such undisguised types of evil in the form of sculptured Heads, occurring so plentifully within many of our Christian fanes, should have been allowed with so little propriety to invade them, be found in the unrestrained influence of the Masonic Guilds, supposing them to have been veritably allied in sympathy with sects that made evil their good? There are two fine churches in Lincolnshire within half a mile of each other, one of which has Corbel Heads of a pronounced type of unholiness, while the other, which formed part of a theological collegiate group with canons' houses still standing, is perfectly clear of Heads throughout its length and breadth.

RIDDLE OF HERMES. In 1871 P. B. Randolph published on a letter sheet a quite large edition of the Riddle of Hermes as he called it, and offered a prize of \$5000 in golden double eagles for its solution. He even told on the same sheet where the answer could be found, designating the books and pages of the same for the solution. The five books were published by the Randolph Publishing Co., Boston, Mass. We never heard of any report of the replies to the riddle. P. B. Randolph died July 29, 1875. (See R. C. MAGAZINE, January, 1909, p. 41.)

SCIOAHSPE.

BY PROF. EDGAR LUCIEN LARKIN.

"Why have ye come? I called you not! And when they could not answer, Adam said unto them: God brought you. Man of himself doeth nothing." *Book of Cpenta Armij, Oahspe, 325: 14.*

The world mystery is rapidly deepening. All of the physical sciences are already beyond the grasp of any brain; and are becoming more intricate, elaborate and complex hour by hour. Books, magazine articles, monographs, pamphlets, treatises and essays on the highest of all sciences—psychology, are appearing in all parts of the world in many languages. And such an outpouring of literature on one subject—the mind, spirit or soul, has not been equaled since history began. But one book, *Oahspe*, contains more psychology than the whole of them combined. And of a high order. Man is under a pall. He made it for himself.

"After the creation of man, the Creator, *Jehovih*, said unto him: That thou shall know thou art the work of my hand, I have given thee capacity for knowledge, power and dominion. This was the first era." (1)

"But man was helpless, he understood not the voice of the Almighty. Neither stood he upright. And *Jehovih* called his angels, who were older than the earth, and He said unto them; Go ye, raise man upright, and teach him to understand." (2)

"And the angels of heaven descended to the earth and raised man upright. And man wandered about on the earth. This was the second era." (3)

"*Jehovih* said to the angels that were with man: Behold, man hath multiplied on the earth. Bring ye them together; teach them to dwell in cities and nations." (4)

"And the angels of *Jehovih* taught the peoples of the earth to dwell together in cities and nations. This was the third era." (5)

"And man ate fish and flesh, becoming carnivorous, and darkness came upon him, neither yet heard he the voice of *Jehovih*, nor believed in Him. This was the fifth era." (10)

"*Jehovih* called to man to desist from evil; but man heard

Him not. For the cunning of the Beast had changed man's flesh, so that his soul was hid as if in a cloud, and he loved sin." (4) *Oahspe*, p. 1.

Now will ye hear and heed, ye oppressors of men? Will ye listen to the brain-curding denunciations of Oahspe against ye and your abominable calling? Ye shall run in the streets and cry. Makers of war, thy Creator in the fulness of His own time, is about ready to seize thee. The appalling thunders of Oahspe will soon roar loud enough to be heard above the din of war. Christendom will rock like a baby's cradle. For "God who is Lord can stop blood." Book of *Aph*, *Son of Jehovih*, *Oahspe*, p. 79. And the Lord will stop its run and flow. Politicians who cause wars for money; go read the prophecies of *Oahspe*, then quake with fear. Thy teeth will chatter; and the corners of thy mouth will be as those of drooling idiots. And with quarter fever, the marrow of thy bones shall be consumed. It is my opinion that the power of Oahspe will soon force into action, the largest printing presses on earth.

The terrific horrors soon to fall on parents who actually sell their lovely daughters to men with titles gained entirely by human murder, are pictured in the astounding book Oahspe.

It is enough to make iron and stone dissolve and run away in tears, to behold the Armageddon soon to be endured by the Hierarchies of Rome, England and Russia.

The burden of Oahspe is that Man is a being whose life and spirit, soul and mind, ego or consciousness, came from the Creator, one omnific *Being*. "Thou shalt not kill," is a command that burns and glows everywhere in the mighty book. The inspired words make it exceeding clear that it is the intention of the Creator to have this order obeyed. Oh! that Kings could be induced to read this book.

It is as a personal letter directed to them. Hierarchies must endure Armageddon. But here arises a division, or choice of some kind. A problem of free will. Thus the mighty Inspirer of Oahspe is set as a face of flint and adamant against human pretense of forgiving sin; and against war, and will soon end both curses. But how? Man may so glut himself to nauseating satiety with running blood, human and animal, that he will no longer love to murder, by means of one gigantic world war. Or, he may at last use reason and end war by argument, annihilation of blood drawing creeds, and all other causes of war-like spirit, culminating in a world treaty forbidding murder.

The dreadful indictment of Oahspe against Hierarchies is that they usurp the prerogative of *Jehovih* in pretending to forgive sins. And that instead of ending war, they bless soldiers and then hurl them into battlefields. They will soon cry.

The choice is placed by Oahspe before man. He may engage in a colossal war of shot, shell, dynamite and wholesale death, or pass Armageddon in a war of mere words. And the incredible weight of responsibility is thus set on the shoulders of kings.

"Because ye have proved that force and violence only established for a day, and not of Me; so shall ye make them understand that whoso useth force and violence of armies to sustain himself is not of Me, but is my enemy, and is on the way to destruction." (21)

"Whoso being a king, or a general, or a captain, and in war, either offensive or defensive, professing to serve Me by rites and ceremonies and praises, is a mocker of Me and My Kingdoms; yea, a blasphemer in My sight; he provideth the way of his own torments. These are My creations." Book of *Lika Oahspe*, p. 507.

But no king will read this article in the *Swastika*. Nevertheless *Oahspe* is on this mountain peak; and has the remarkable property of being true. Four living kings can end war if they only will call another council at the Hague. Watch Turkey and Persia.

Incredible changes are coming. "A nation can be born in a day."

World war or World peace; which will the rulers of the nation have? For the *Kosmon* era has commenced. Listen to *Oahspe's* roar. This book contains the most wonderful analysis of the human ever written. Its delineation of mind is searching and the discovery of latent faculties is foreshadowed. Positively, we do not know who we are yet; and have received so far in our careers on earth, only glimpses of what we shall be when we commence to know something of our minds. This revelation handles us ask indertakers. It struggles with the eloquence of Isaiah and Job in the Hebrew scriptures, striving to force us to study ourselves.

But Oahspe despairs at times, and weeps, because man will persist in studying his body; be a slave to its caprices and whims, and ignore mind. But Oahspe will force a hearing within two years. — *From The Swastika for November, 1908.*

Reprint of Jacob Böhme's Works.

"The Threefold Life of Man" with an introduction by the Rev. G. W. Allen. The reprint of Jacob Behmen's complete works is now being published in London. Medium octavo volume of about 670 pages, uncut edges, in cloth binding. Subscription price, \$2.50, post free. After publication, \$3.00, postage extra. No money to be sent until notice is received that the volume is ready for delivery. Address your requests for a copy to C. J. Barker, Hill Croft, Russell Hill, Purley, Surrey, England; or to J. M. Watkins, 21 Cecil Court, Charing Cross Road, London, W. C., England.

Now here is an opportunity to obtain the works of the Teutonic Theosopher at a very reasonable price, and we advise all admirers of Behmen to have their names registered at once for an early copy. The early editions of Behmen works are scarce and generally found only in the large libraries and some private collections, inaccessible to many readers. Our own edition was published in London, 1648, bound in leather; back and corners (as written on back of front cover) "Repaired by Henry Smith Woollen Draper No. 107 in Drury Lane, London, 9th Aug't, 1792."

To "MYSTIC." The title of the book you inquire for is the follows, and can be imported from London with duties and postage paid for about \$2.00.

A Golden and Blessed Casket of Nature's Marvels concerning The Blessed Mystery of the Philosopher's Stone, containing the Revelation of the Most Illustrated Egyptian King and Philosopher, Hermes Trismegistus, translated by our German Hermes, the Noble Beloved Monarch and Philosopher Trismegistus, A. PH. Theophrastus Paracelsus; and Tinctura Physicorum Paracelsica, with an Excellent Explanation by the Noble and Learned Philosopher, Alexander Von Suchten, M. D; together with Certain Hitherto Unpublished Treatises, by this Author, and also other Corollaries of the Same Matter as Specified in the Preface. News Published for the use and Benefit of all Sons of the Doctrine of Hermes. By Benedictus Figulus, of Utenhofen.

SCIOAH SPE.

BY EDGAR LUCIEN LARKIN.

Suppose that the first man ever on this planet had been brought here bodily, fully adult, but blindfolded, and that he had never heard a word spoken, nor uttered one himself, and that he had arrived from some other world where all things were absolutely different from the earth, what exclamation would he make when his eyes were suddenly unbound at high noon? Would he not exclaim, "O" upon looking at the sun and sky? When upon gazing around him on the earth would he not exclaim, "Ah"? Then let him examine everything on earth to his heart's content, and for a time so long that he should finally conclude that he had learned all. Then let him be suddenly informed that what he had seen and handled, or become conscious of through all his five senses, is the least part of the universe; a mere fraction; that the greater part is an entity without parts, and comparable to his mind only, what would he speak to express his surprise? If the exclamation should be "spe" — spirit-mind, thought, consciousness, soul or other mystery of the same nature, not expressed in any of these words, the three archaic sounds issuing from the lips of astonished man would form the primordial words, "Oahspe." Like the sougling of low winds in the trees; like the murmuring of slow waters in the canyon's deeps, like the ocean's road, and that of cataracts, were the beginnings of that mystery of mysteries, the speech of man. Therefore, the new bible of mankind, Oahspe, is absolute primeval nature speech.

In late ages human language included sounds like the breaking of branches, the singing of birds and hum of bees; like the sounds in a wilderness, or within tempests and hurricanes. Or of cries of wounded animals and men, then sounds of war and next of prayer. For Oahspe will rock christendom like a baby's cradle, and lay thrones low. It will surge around the gilded altars of the hierarchs of England, Rome and Russia. It is indeed a

Book of Revelation. It doth appear that a seal hath been opened — is it the seventh? The origin of the world, and of man, is given in elaborate detail. And the destiny of man with an accuracy almost beyond comprehension. It is an epitome of every faculty in the human mind so far detected by psychologists and skilled mentalists. And latent faculties, now in deep slumber, are alluded to in verses not yet understood. For man is not yet fully prepared to receive absolute truth concerning his destiny, and will not be until the three great Hierarchies crumble to dust. The details of their disintegration are laid down in Oahspe with all the precision of a geometer.

This wonderful book contains 844 large double columned pages, and is divided into 37 books, and one of these is subdivided into 25 lesser books. So many words new to modern times appear, that a glossary is prefixed. The cosmogony covers a period of 55,000 years and gives astronomical and geological explanations. This part closes with the destruction of a mighty continent in the Pacific Ocean named Pan.

A minute history of man including the survivors of the panic deluge, and all other races not affected, is given during just 24,000 years from the submersion of this mighty civilization up to the beginning of the new modern era of the world, Kosmon; Anno Kosmon I, beginning on March 31 A. D. 1848. Hence 1908 is A. K. 61. The purport of the historic part is to give an account of the religion, civilization, habits and customs of the nations established on the continent — Pan.

It was written by the hand of Dr. John B. Newbrough in New York in 1881, A. K. 33. He usually read papers or books at the time, not knowing what his hand was writing. What has passed for ancient history for centuries, must be upset and rewritten. Thus the indigenous Egyptians had nothing to do with the building of the pyramids — except acting as slaves to the mighty architects escaped from Pan. The same is true of every temple in Central and South America. Indigenous Phenicians had no hand in the development of the alphabet, as so commonly supposed. Thus Aleph — A, is a symbol of an

eagle, the National bird of Pan, North America and Egypt. Every other letter, every thought, every word, or at least every root word, or sound originated in Pan, and spread over the habitable earth when the nations sank below the waves.

That there was such a continent is shown in the U. S. Smithsonian Annual for 1894. But the teachings of Oahspe where they touch on modern physical science require a volume of at least 300 pages for their elucidation. The symbolism of the different books and divisions is rich indeed. The entire history of "pre-historic" Americans, all three, is there.

It is my intention to write a book on the science, symbology and theology of Oahspe, on its doctrines of man's destiny, and esoteric meaning, entitled Scioahspe. When completed that august event will be announced in the press. Meanwhile all existing copies of Oahspe are rapidly going, and this classic book will be out of print before many months glide away into duration. Lowe Observatory, Echo Mountain P. O., Calif., U. S. A. — *The Stellar Ray*.

Three Unique Acrostical Poems.

(I AND II) BY EDGAR ALLAN POE.

I

"Seldom we find," says Solomon Dun Dunce,
 "Half an idea in the profoundest sonnet,
 Through all the flimsey things we see at once,
 As easily as through a Naples bonnet ;
 Trash of all trash ; how can a lady don it ?
 Yet heavier far than your Patrarchan stuff,
 Owl-downy nonsense that the faintest puff,
 Twirls into truck-paper the while you con it,"
 And veritably, Sol is right enough.
 The general Tuckermanites are arrant ;
 Bubble ephemeral, and so transparent ;
 But this is, now — you may depend upon it,
 Stable, opaque, immortal ; all by dint,
 Of the dear names that lie concealed within it.

II

For her this line is penned whose luminous eyes,
 Brightly expressive as the twins of Leda,
 Shall find her own sweet name, that nestling lies
 Upon the page enraptured from every reader ;
 Search narrowly the lines ; they hold a treasure
 Divine — a talisman — an amulet
 That must be worn at heart ; search well the measure —
 The words — the syllables — do not forget
 The trivalist point, or you may lose your labor !
 And yet there is in this no Gordian knot
 Which one might not undo without a sabre,
 If one can merely comprehend the plot,
 Enwritten upon the leaf where now are peering
 Eyes, scintillating soul, there lies *purdus*
 Three eloquent words, oft uttered in the hearing
 Of poets, by poets — as the name is a poet's, too,
 Its letters, although naturally lying,
 Like the knight Pinto - Mendez Fernando,
 Stil form a synonym for truth. Cease trying ! [can do.
 You will not read the riddle, though you do the best you

III (ANONYMOUS)

Still mists rest o'er Bright isles, now stray o'er nooks,
 Aar in its flowing forms within the lea ;
 Lilies are trembling within the dell,
 Lulled by the scented breeze, while each frail bell
 Its tinkling music seems a low — *ami* !
 Each gentle daisy breathes a sweet perfume
 Midst *amaranthine* buds' undying bloom,
 And fair as were the robes of lovely Thea,
 Regal in dress of gold the fields appear
 Sunshine's soft rays sink through the mist to bless
 The brooklet winding through the vale of rest,
 Or speak the joy to some meek flower. And lo !
 'Neath spreading pines' trembling shadows brown,
 Restless as ever changing clouds, now lower
 On tender fern whose leaves bend to and fro.
 Blest is the scene, breathing a prayer though dumb,
 Its pæans whispering so grand that I
 None others heed. And now through leaf screen
 Softly o'erspreading, stray the amber beams
 Of Sunlight, falling proudly, tinging, too,
 Nature and Nature's plains with golden sheen.

(Also, initials and finals and initials of words of first line.)

The Aquarian Age.

What is Meant by the Aquarian Age? This question is asked by many people who are not conversant with "The Dial Plate of Heaven." An explanation is certainly in order.

The movement of all growing, developing bodies is spiral. The movement of all finished, or perfected bodies is cyclic. The same is true of systems of things whether they be atoms or worlds.

Our solar system came from the great Central Sun that dominates this part of the infinite domain, and as it unfolded its motion was spiral; but when its creative processes were finished it found its true orbit and began a cyclic motion.

This Central Sun is so far from our earth that it seems to us as a star, and so we call it. It is one of the stars of the Pleiades or the so-called seven stars. The pathway of our solar system around this Central Sun is an immense circle, yet our sun and his family of planets move in it with such precision that astronomers are able to calculate to the fractional part of a second the time required to make the long journey. One revolution is completed in a little less than 26,000 years.

Now, this immense orbit is divided into twelve parts of thirty degrees each. These parts are called Signs of the Zodiac, and astronomers have given them the following names: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces. It requires a little more than 2100 years for our solar system to pass through one of these signs. It moves through them in order inverse to that given above.

The Taurian Age. In the days of our historic Adam our sun and his family entered the sign Taurus, called at that time the sign of the White Cow, and in Egypt, and other lands, the white cow was esteemed a most sacred animal, and in many places was worshiped.

The Arian Age. In the days of Melchizedek and Abraham our solar system entered the sign Aries; or the Ram, and the ram was offered in sacrifice, the devotees believing that the wrath of God could be thus appeased. Abraham found a ram on Mount Moriah, which he offered as a sacrifice in the place of his son Isaac. The Abrahamic, or Arian Age, was distinctly the age of sacrifice.

The Piscean Age. In the days of Jesus of Nazareth our solar

system entered the sign Pisces, or the Fishes. Pisces is a water sign, and John the harbinger, and Jesus both introduced water baptism as a symbol of inner cleansing.

The Aquarian Age. Today our sun and his family are passing from the sign Pisces into the sign of the Water Bearer, which is called Aquarius.

Astronomers call Aquarius an air sign. It is, in fact, a spirit sign, and this new age is to be preeminently a spiritual age.

Aquarius has ever been known as "the sign of the Son of Man." Referring to this period of time, Jesus said:

"And then the man who bears the pitcher will walk forth across an arc of heaven; the sign and signet of the Son of Man will stand forth in the eastern sky. The wise will then lift up their heads and know that the redemption of the earth is near." — *The Aquarian Gospel of Jesus the Christ*, Chapter 157.

The Aquarian Age is, then, the age or dispensation of the world upon which we are now entering. It has been called the New Age, the New Time, the Divine Age, and prophets of old characterized the first half of it as the Millennium, or the thousand years of peace.

The new revelation of Jesus the Christ that is now for the first time published to the world is distinctly the Aquarian Gospel of Jesus the Christ, for it is ordained to supply the higher needs of the people of the new time. — *The Royal Publishing Co. The Aquarian Temple*, 1019 S. Hill St., Los Angeles, Calif., U. S. A. Price, \$2.00.

Tribute To Siloam Lodge No. 2, I. O. O. F.

BY P. G. SIRE WILLIAM ELLISON, BOSTON, MASS.

"Go forth then, O Siloam, with thy historic and poetic name! Let thy living waters attract the fainting and weary soul to thy blessed fountain, as beneath the burning sun of Syria the poor and friendless sought shelter beside thy crystal spring. As the Nazarene said to the sightless wanderer, 'Go wash in the pool of Siloam'; as the youthful David tuned his harp by thy healing waters, so may thy virtues raise up the down-trodden, open the eyes of the blind that they may see earth's loveliness, and utter praises to him beneath whose outstretched arm all philanthropic efforts will ever find a refuge and a support."

The Man of Mentone.

Mysterious sleeper, to the present race unknown,
 Rare relic of the dim and distant "Age of Stone,"
 Not one of all mankind your hidden secret knows,
 Nor can today your pedigree, obscure, disclose,
 And he is lost in awe and wonder who reflects
 Upon the ages gone since you "passed in your checks."
 Our brief antiquity cannot begin to span
 The chasm made in time since your old bones were man.
 And Time itself indulges in an awful gap
 While you enjoy all undisturbed, your dreamless nap.
 The oldest Mummy's great grandfather's first of kin
 Did not, till you were dead for centuries, begin ;
 The earth itself was young when you first saw the light,
 And time since then has made a vast unmeasured flight.
 Monsters and mammoths, many thousand years extinct,
 With you in destiny, in life and death were linked,
 Rhinoceros with covering, "warranted all wool,"
 Cave bears and mastodons — forests and seas were full
 Of creatures frightful and grotesque, endowed with life
 Engaging in wild forays, and in fearful strife.
 Say, paleolithic fossil ! sleeping in your cave —
 Which by a rare economy was house and grave —
 What form did the complaint assume that took you off !
 Was it fever, embolism, or a cough,
 Fretting your lungs, from which you sought relief in vain,
 Living, and dying too, so far, from Lane & Pane —
 Or did you hold some shares in the "Mobilier" stock,
 And succumb to the shame, disgrace and nervous shock,
 Unable to write yours among the worthy names
 Of those who "brassed it out" and gave the lie to Ames ?
 Who was your family physician ? — by what name
 Got he his sheepskin, if he had one, and his fame ?
 Was he an orthodox disperser of life's ills,
 Or a "bamboozler" with his universal pills,
 Who turned his hand to medicine for daily gains
 Seeking for patrons plus of cash and minus brains —
 Or was the healing art unknown when you "pegged out" ?
 If so, you died a natural death beyond a doubt.
 Was there an ape, or monkey, on your family tree
 Backward to which in life you traced your pedigree ?
 Had you an ancestor, in times that then were old,
 Who proudly boasted that he "could a *tail* unfold ?"

Or must the theory Darwinian stretch away
 To ages more remote, and prior to your day ?
 Fossil, you're dear ! — it's labor spent in vain
 To look or light through you — it's clear you won't explain,
 Ethnologists must still grope blindly through the past,
 Lost in the void between the first man and the last.
 Though your discovery must have brought a beaming smile
 Of gladness to the lips of Lubbock and of Lyell,
 You doubtless saved a pile of stamps in your demise.
 By "bossing" your own funeral, and in that were wise,
 Your burial was not expensive, as we judge,
 'Twas unattended by a Jeffery or a Mudge.
 You had no casket, with bright silver handles on,
 To be removed when sympathizing friends were gone ;
 No bearers with the trailing crape and large rosettes
 Which mourners pay for — and the undertaker gets ;
 No hearse, nor plumes, nor cortege long, in sad array,
 To follow to its resting place your lifeless clay,
 To be in their turn followed at an early day
 By sundry bills survivors must expect to pay.
 For vanity which makes our living cost so high
 Makes it a most expensive luxury to die.
 But in that long ago to mortals now unknown,
 You fell asleep, died in your cave, perhaps alone.
 Progress has found your hidden grave in its advance —
 It's now a station on a railway line in France —
 Ethnologists have siezed your bones, and your effects,
 Unless to you in this world, and perhaps the next,
 Your photograph, with all its varied mysteries fraught,
 Has come to us, and it inspires much earnest thought
 In scientific minds of that large class and clan
 Who glean the earth in search of prehistoric man.
 But none remember you, of all now on this earth,
 No one can name the date of your decease or birth.
 Millions of men have come, and lived, and joined the dead.
 Since you, in death's long dreamless sleep, laid down your head,
 Your "heirs and next of kin" are scattered far and wide,
 Not one of all the living is to you allied —
 Though if you'd left a large estate, like Mrs. Jan,
 You might have had an "heir" in every other man.
 But as it is you might as well keep on, old chap,
 And take, in the "Anthropological," your nap,
 In peace, repose while we inscribe upon your grave
 "Ages ago there lived and died a man within this cave."

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The Rosicrucian Brotherhood, Volume I, 1907, pp. 172.
 The Rosicrucian Brotherhood, Volume II, 1908, pp. 200.

Extract from the Will of Professor C. A. L. Totten, Milford, Conn.

"Concerning the Real Estate which I own in Milford, Conn., adjoining my home, No. 20 Pond Street, and in addition thereto, and extending from my property through to Wharf Street, including houses and improvements thereon, I will state that such property was acquired by me for the purpose of establishing there a school for the Study of Biblical Prophecy, and to this end I solicited subscriptions and obtained them to a fund which up to the present February 12th, 1908, amounts in cash paid in to the total amount of about \$2800.00, of which sum I myself subscribed \$1000.00. The property was purchased by me and stands in my name. The subscriptions collected by me have been invested and at present are included amongst my personal property. The list of the subscribers to this fund and the amounts paid by each will be found properly filed among my papers on this subject. I hereby direct that if good fortune favors this work, and that the sum of \$6000.00 be raised by subscription for the purpose (inclusive of the amount already paid in of \$2800.00) and paid in in cash to my executor for the above stated purpose within two (2) years after my decease, said additional subscriptions being paid unto my executor for the credit of my personal estate, then I direct that the above described property owned by me shall be transferred by deed by my executor to a committee appointed by said subscribers to said fund, to be held by them in trust for the purpose intended, viz.: the maintenance of a School of Prophecy.

"If however, the amount subscribed and paid in cash to my executor for this purpose within two (2) years after my decease, does not amount to \$6000.00 (including the \$2800.00 already paid in), I direct that the amounts subscribed by individuals to this fund be returned to them, the subscribers, save in those instances where by them specifically stated in their letters of subscription they gave me the money outright for the good of the cause, and required no accounting therefor. And I furthermore direct that if the said sum of \$6000.00 (including the \$2800.00 already paid in) is subscribed and paid in in cash to my executor within the period of two (2) years after my decease, that after deeding the above described property to said committee of the subscribers thereto, that my executor turn over and deed to said committee all of my plates of books on "Our Race" subject, together with all unsold copies of said works still in my hands, and all manuscripts of material bearing upon said subject, and also my library and manuscripts bearing upon that subject. It being specifically stated in the deed of gift of my plates, etc., above referred to, to the said committee, that the committee deliver unto my wife during her life-time, and to her children by me, and to my children by my first wife during their life-time, annually one-half ($\frac{1}{2}$) of the net income derived from the sale of such books, and publications from said plates, and also pay unto them as above described one-half ($\frac{1}{2}$) of the net income from the sale of all "Our Race" books of which I die possessed. In case the fund of \$6000.00 above described is not raised within two (2) years after my decease, and after the subscriptions have been returned as above directed, I direct that my executor shall, at such time as he sees desirable, sell the said property adjoining my Pond Street home above described, and invest the proceeds of such sale to the best of his ability, or place it in the saving bank, and I direct that my wife, Mary B. Totten, shall be given the income therefrom during her natural life.

Letter of John R Totten, Executor of Estate

44 West 54th Street,
New York City, June, 1908.

If a subscriber to the fund for the establishment of a "School of Biblical Prophecy" in process of being raised by the late Professor C. A. L. Totten, at the time of his death, your attention is herewith called to the enclosed extract from his will bearing upon the subject.

In accordance with the enclosed quoted terms of said will (on file in Probate Office at Milford, Connecticut), as executor of the estate of the late Professor Totten, I cannot return any of the subscriptions received by him to the fund until the expiration of the two (2) years designated by him, during which period the additional subscription of \$3200.00 may be raised by his clients and followers to carry on the work, said additional \$3200.00 to be paid in to me as executor of the estate.

If this additional sum of \$3200.00 is raised and paid in unto me, for his estate, I am ready and most desirous as soon as it is so paid to deed to a properly recognized Committee the Real Estate, Books, Plates, etc., referred to in the will.

The late Prof. Totten bought this Real Estate with money partly subscribed to the fund, and largely with money advanced by him personally, which latter money, in order to advance it, he was obliged to leave a mortgage of \$2500.00 on his own home in Milford. It was the dream of his life to see this School of Prophecy in full working order before his death. The property is paid for in full and the taxes are even paid on it for the year, and it has no lien of any kind whatever upon it.

Owing to engrossing business interests I am prevented from endeavoring personally to collect the additional amount of \$3200.00 necessary to carry his views into operation. Mr. Victor M. Tyler of New Haven, Conn., a warm personal friend of Professor Totten, and a gentleman of the highest personal and financial integrity, has consented to act as Treasurer for the receipt of this additional amount, and Mr. Burton E. Leavitt, of Putnam, Conn., likewise a warm personal friend of Professor Totten, has consented to act as Secretary for the fund. These gentlemen will communicate with you on the subject, and will here say that as Executor of the Estate they have my full encouragement to act in the matter as representing the subscribers. The moment the fund is collected and paid in to me as Executor I will deed to the committee the property described in the will. It is to be hoped that the endeavors of these gentlemen may meet with success, and that this property may be secured to the subscribers, and thus save the books and plates from loss.

If the fund of \$3200.00 is not raised in the 2 years specified, I shall mortgage the Real Estate and pay back the money subscribed; and shall be compelled to sell the plates of his works (which cost him some \$50,000.00 to produce) for old lead, to help pay back the money subscribed. I wish to here make clear that it is my earnest hope that the fund may be raised, and that I may thus be enabled to deed the property where it was intended to go. Professor Totten gave his life and his whole income and much of his small capital to the prosecution of his studies and the publication of his views for the benefit of his clientage, and advanced money by leaving a mortgage on his home of \$2500.00 to secure this property for his clients, and all during his life willingly sacrificed himself and unfortunately his family for the good of the cause; and to accomplish his end has thus left his family some \$2500.00 poorer than he would have done had he not purchased this property.

His writings and publications always cost him more than any return that he ever received therefrom, and for many years he has borne the extra expense himself.

If, therefore, the movement on foot to secure the additional \$3200.00 is not successful, it would seem a most commendable action on the part of those who have already subscribed to the fund if they would (in case the additional \$3200.00 is not raised), in the case of those who are able to do so, formally relinquish any claim for restitution of their individual subscriptions, and allow the proceeds of the sale of the Real Estate and other property to revert to the support of his family (widow and two minor children) who are left in most moderate circumstances owing to his sacrifices to the cause.

The property consists of about 3 acres of ground, situated on the Harbor of Milford, with a house of some fifteen rooms, recently replumbed and papered and painted inside throughout.

Yours very truly,

JOHN R. TOTTEN,
Executor Estate of C. A. L. Totten.

Letter of Burton E. Leavitt, Secretary for Fund

Putnam, Conn., June 29th, 1908.

FELLOW "GIDEONITES":

On April 12th, 1908, Professor C. A. L. Totten, the greatest Chronologist and interpreter of the Prophetic Writings that has appeared in modern times, died at his home at Milford, Conn.

We all know how dear to Professor Totten's heart was "The School of the Prophets," a place where his writings, books and plates of his works would be preserved, and where those interested could consult his invaluable library. This "School of the Prophets" he had been working hard to establish since May, 1906.

The extract from Professor Totten's Will enclosed, shows that even on his dying bed, this matter was of paramount importance to him; therefore it seems fitting that all "Gideonites," as he was wont to call his constituency, should make an extra effort to carry out his last wishes in this matter. Mr. John R. Totten (Professor Totten's brother, and executor of his estate), has very clearly stated the situation in his letter enclosed.

In lieu of an organization of the subscribers, individuals have got to take the initiative until such an organization is formed. No one is so well fitted in every way to act as Treasurer for the Fund as is Professor Totten's close personal friend, Mr. Victor M. Tyler of New Haven, Conn., and I am sure it would be Professor Totten's earnest desire that he should so act. The writer has consented to act as Secretary, and Mr. Tyler, Mr. Totten and myself are now co-operating with the 600 active subscribers in an endeavor to carry out the provisions of the Will. As the constituency is so scattered, the time, now only one and three-quarters years, is none too long to raise the necessary \$3200.00, therefore, let each one send in pledges (but no money) **at once** to Burton E. Leavitt, Putnam, Connecticut, of as great an amount as you can subscribe, and state whether you had rather pay in installments or not; also send me the names of any of your friends who will help the cause of Anglo-Israelism and Prophetic Interpretation by subscribing to the Fund. Do not delay! Subscribe all you can, whether a large or small amount, now. In due time, an organization, consisting of those subscribing to the Fund, can be formed.

If your replies and pledges warrant us in proceeding further, in September

we will issue another circular letter, stating the situation, and will ask for the funds pledged, to be sent to Mr. Victor M. Tyler, Box, 13, New Haven, Conn. If by April, 1910, it is found impossible to raise the required amount, the money sent in will be returned to the ones subscribing it. However, it would seem as though we ought to be able to carry out Professor Totten's wishes when simply as a business transaction, he has willed us such a tremendous value in exchange for \$6000.00, of which \$2800.00 is already raised.

If entered upon his ledger, I can imagine it as follows:

DEBIT SIDE OF ACCOUNT.

A Library, unique of its kind, and simply at old book sales, worth several hundred dollars.

Electrotype Plates of all the "Our Race" publications, costing about \$50,000.00 to have made, and worth as old lead over \$1000.00.

"Our Race" Books and Leaflets, amounting to several thousand dollars worth. Real Estate, with improvements, which probably in a few years will be valued at more than \$6000.00.

Professor Totten's Last Wish,—for his constituency to carry out the provisions of his Will relative to the School of the Prophets.

CREDIT SIDE OF ACCOUNT.

We "Gideonites" are to raise \$3200.00 more in addition to the \$2800.00 already paid in (of which Professor Totten gave \$1000.00).

We can and must do this.

Professor Totten had the firm belief, that once established, the sale of his works would pay for all the necessary clerical work, and for the reprinting of books when needed, and arranged, that if there were any net profits, they should be equally divided between the School of the Prophets and his family.

It seems to the writer, a very possible outcome that funds enough also can be raised to publish the many valuable works Professor Totten has left in manuscript, and that even a continuance of the News Leaflets may be possible in the near future, under the editorship of some one of the several able writers associated with Professor Totten, if we all do our duty now.

Please give this matter your immediate attention.

Yours,

BURTON E. LEAVITT,
Putnam, Connecticut.

A DWELLER ON TWO PLANETS.

OR THE DIVIDING OF THE WAY.

A Story of the Great Atlantis. One of the Most Remarkable Books of the Age. Physical Science was much farther advanced in Atlantis, 12,000 years ago, than it is today. As understood by the Poseidii (Atlanteans) the prime principles upon which it was based — “Incal Malixetho,” that is, God is *Immanent* in Nature — was FIRST; to this they appended “Axe Incal, Axtuee Mun,” translated: “To know God is to know all worlds whatever.” They held that but one substance existed, and but one energy, and one being Incal (God), externalized and the other His Life in action in His body. Applying this principle to their scientific work they accomplished through it aerial navigation without gas or sails, circumnavigating the globe in a day; conveyance of sound with reflection of the sender; heat and power conduction to whatever distance without material connection; transmuted metals; obtained, by electrical action, water from the atmosphere. These and many others were in common use. (Some of the things approach rediscovery, but the reader must remember that this book was *finished* in 1886, when the modern world knew them not; it knew not the cathode ray till 1896.) The book is endorsed by Prof. E L Larkin, the great astronomer and scientist; he regards it as one of the greatest books of the present age. Address orders for the work, MRS. M. E M OLIVER, 415 North Fremont Ave., Los Angeles, Calif. Price, \$2.15, postpaid. Stamped cloth, pp. 444. Illustrated with cuts, maps and diagrams.

The frontispiece of the work is a picture of “PHYLOS, the Thibetan,” otherwise named in fulness, Yol Gorro, the author of this book, who in a brief letter addressed to his amanuensis, that has the tone of the manuscript and the touch of a master mind, states the reason for putting forth to the world at this time what it is asking for — more light.

The light and lessons it gives forth upon the problems of today is worth more to the historian, the statesman, the student and even the general reader, than many times the price of the book, to say nothing of the many other topics of which it treats, sufficient to interest every school of thought in these days of the world's history.

The writer, or “amanuensis,” as he calls himself, in a remarkable preface, tells how he wrote the wonderful manuscript, and gives the name of *Phylos* as the author.

The book is a message of love and light to all who seek light.

THE ORBS OF THE UNIVERSE.

OR HARMONIC LIFE ON UNFALLEN WORLDS.

The Brotherhood of the New Life, during the past few years, have been publishing a series of books giving an Epitome of the Work and Teaching of Thomas Lake Harris. Sixteen of these volumes are proposed, of which eight have been published, namely, Vols. I to VI, and XI and XIII, the remaining eight being in manuscript to be published in the near future.

Vol. XI, "The Orbs of the Universe, or Life on Unfallen Worlds," has recently been published uniform with previous volumes, containing 194 pages, octavo. These volumes are all compiled and edited by "RESPIRO," a devoted disciple of the late Thomas Lake Harris, who passed on to the New Life on March 23, 1906. Price, five shillings net. Address all orders to C. W. Pearce & Co., No. 139 West Regent Street, Glasgow, Scotland, who also has on sale all the published works of this series and other published writings of Thomas Lake Harris.

1. Internal Respiration ; the Plenary Gift of the Holy Spirit.
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4. The Second Advent ; the Personal Return of the Lord Jesus.
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Price of Nos. 1 to 5 is one shilling each net.
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11. The Orbs of the Universe ; or Harmonic Life on Unfallen Worldr. Price, 5 shillings net.
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BY "AEONA."

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" They must be carefully studied and analyzed to be appreciated, as she seems to have transplanted the Emersonian type of Philosophy to newer fields, appearing more like a re-incarnation of the Concord Spirit of Poesy than an imitation thereof."

The above quotations from the preface by the Editor furnish a key to the inspiration of many of these poems, for any person at all familiar with the poetic fire and genius of our American foremost poets would recognize the unique commingling of the word expressions so aptly put by the Concord philosopher, and every admirer of him and his works should possess this book of " AEONA's " poems. They will sense the spirit of Emerson in many of the poems.

The poem " The Backbone of the Continent " will greatly interest those disciples of Agassiz and others on Glacial Epoch changes. There are several other poems that are especially interesting to those who are students of the various schools of philosophy.

The book is bound in cloth, the lettering and Egyptian designs being in gilt ; price, \$1.25 ; pp. 168. Portrait of the author for frontispiece. The volume is on sale at the bookstore of J. M. Robertson, 1539, Van Ness Avenue, San Francisco, Calif. The address of the author " AEONA," 1799 Filbert St., San Francisco, Calif.

Should this volume of inspirational literature be favorably received by the general public, the poetess " AEONA " has in reserve a second volume of like character to this initial labor, another collection, including her masterpiece, " The Ivy and the Orc," comprehending in one grand sweep : the Ancient Past rooted in Mythology, so poorly understood ; the Portentous Present, firmly grounded in ethics and economics ; and the Glorious Future, towering high in spirital attainments.

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THE AMERICAN THEOSOPHIST. A royal octavo monthly of 16 pages each. Commenced April, 1908. L. W. Rogers is the editor and publisher. He has expounded the principles of Theosophy for four years as a field lecturer, and will devote his journal to the elementary principles. \$1.00 a year. Published at 496 Broadway, Albany, N. Y.

THE CENTURY - PATH. A Weekly, illustrated, large quarto, 10 pages. Under the banner: "Truth, Light, and Liberation for Discouraged Humanity." Katherine Tingley, editor. Now in its XIth volume. Terms, \$4.00 a year; in other countries in the Postal Union, \$4.50. Published by the New Century Corporation, Point Loma, California, U. S. A.

THE THEOSOPHIC MESSENGER. A royal octavo monthly of 24 pages; published as the organ of the American Section of the Theosophical Society. Harriet T. Felix, editor, 3291 Malden St., Sheridan Park, Chicago, Ill. Furnished to all members of the American Section. Weller Van Hook, Gen. Sec., 103 State Street, Chicago, Ill.

THE THEOSOPHIC VOICE. An independent, unofficial journal, published in the interests of the American Section of the Theosophical Society. For Theosophy and for America. May, 1908, is the first number. Eleanor M. Hiestand Moore, M. D., editor. Quarterly; \$1.00 a year. Address 6054 Monroe Ave., Chicago, Ill.

FRAGMENTS. An octavo quarterly of 16 pages. Original and reprint articles: Theosophy, philosophy, religion, and science. Published at 1912 Westlake Boulevard, Seattle, Wash. Monthly from Feb., 1905, to Sept., 1906; quarterly from Jan., 1907, to Oct., 1907, 24 numbers.

Apocryphal Books Recently Published.

The Book of Enoch. Translated from Professor Dillmann's Ethiopic Text, Emended and Revised in Accordance with Hitherto Uncollected Ethiopic MSS. and with the Gizeh and other Greek and Latin Fragments which are here published in full. Edited, with introduction, notes, appendices, and indices. By R. H. Charles. Cloth, 8vo, pp. 408. Oxford, 1893.

The Book of the Secrets of Enoch. Translated from the Slavonic by W. R. Morfill, and edited, with preface, introduction, notes, and indices. By R. H. Charles. Cloth, 8vo, pp. 148. Oxford, 1896.

The Apocalypse of Baruch. Translated from the Syriac. (Chapters I-LXXVII from the sixth century MS. in the Ambrosian Library of Milan, and chapters LXXVII-LXXXVII, the Epistle of Baruch) from a new and critical text based on ten MSS. and published herewith. Edited, with introduction, notes, and indices. By R. H. Charles. Dedicated "To My Wife." Cloth, 12mo, pp. 260. London, 1896.

The Assumption of Moses. Translated from the Latin sixth century MS., the amended text of which is published, together with the text in its restored and critically amended form. Edited, with introduction, notes, and indices. By R. H. Charles. Cloth, 12mo, pp. 184. London, 1897.

The Ascension of Isaiah. Translated from the Ethiopic Version, which, together with the new Greek Fragments, the Latin Versions, and the Latin translation of the Slavonic, is here published in full. Edited, with preface, introduction, notes, and indices. By R. H. Charles. Cloth, 12mo, pp. 232. London, 1900.

The Ethiopic Version of the Hebrew Book of Jubilees, otherwise known among the Greeks as *Ἡ Αἰθιόπη Γένεσις*. Edited from Four MSS. and critically revised, emended, and restored in accordance with the Hebrew, Syriac, Greek, and Latin Fragments of this Book. Appendix: I The Hebrew Book of Noah. II The Midrash Wajjissau. III The Syriac Fragment. Cloth, 4to, pp. 212. Oxford, 1895.

The Book of Jubilees, or The Little Genesis. Translated from the editor's Ethiopic Text, and edited, with introduction,

notes, and indices. By R. H. Charles. Dedicated "To the Reverend George Salmon, D. D., Provost of Trinity College, Dublin, with an old pupil's admiration and gratitude." Cloth, 8vo, pp. 388. London, 1902.

The Testament of The Twelve Patriarchs. Translated from the Editor's Greek Text, and edited, with introduction, notes, and indices. By R. H. Charles. Dedicated "To My Wife." Cloth, 8vo, pp. 348. London, 1906. *

* The Testament of the Twelve Patriarchs, the Sons of Jacob. Translated out of the Greek into Latin by Robert Grosthead, Sometime Bishop of Lincoln; and out of his copy into French and Dutch by others, and now Englished. To the Credit whereof, an Ancient Greek Copy, written on Parchment, is kept in the University Library at Cambridge. Falkirk, 1793. Introduction: "To the Christian Reader," by Richard Day. Last page: An account, How these Testaments of the Twelve Patriarchs were first found, and by whose means they were translated out of Greek into Latin. Leather bound, 18mo, pp 118. Printed and sold by Patrick Mair.

The Fourth Book of Ezra. The Missing Fragments of the Latin Translation. Discovered and edited, with an introduction and notes. Robert L. Bensly. Edited for the Syndics of the University Press. With a facsimile. Cloth, 4to, pp. 88. Cambridge, 1875.

The Book of the Acts of Thekla. The Ethiopic Book is preserved in two British Museum Codices, the 15th century (A) and the 18th (B). Permission to publish the text was given by Mr. Margoliouth and Mr. Budge of the British Museum. Edited and translated by Edgar J. Goodspeed, with introduction. Paper covers, 8vo, pp. 36. Chicago, 1901.

The Conflict of The Holy Apostles. An Apocryphal Book of the Early Eastern Church. Translated from an Ethiopic MS. To which are added: The Epistle of S. Dionysius the Areopagite to Timothy, also translated from an Ethiopic MS.; and the Rest or Assumption of S. John the Evangelist, translated from the Armenian. By S. C. Malan. Cloth, 16mo, pp. 256. London, 1871.

The Book of Adam and Eve. Also, called The Conflict of Adam and Eve with Satan. A Book of the Early Eastern

Church. Translated from the Ethiopic, with notes from the Kufale, Talmud, Midrashim, and other Eastern works. By S. C. Malan. Cloth, 8vo, pp. 256. London, 1882.

The Exodus of Moses. The Life of the holy Prophet Moses, and how he ruled among the Saracens, and how he resisted King Pharaoh and Balaam the Wizard, and how he brought the People out of Egypt. Edited and translated from the Slavonic, with introduction, and notes. By W. R. Morfill, Cloth, 8vo.

The Book of Jashar. The Lost Book of the Bible; mentioned in Joshar x, 13, and 11 Samuel i, 18. Translated from the Original Hebrew. By Rev. Dr. Edward B. M. Browne. Contains the translation of the Hebrew Preface to the first publication of "The Book Jashas," from the original manuscripts, found in Jerusaleum at the time of its destruction by Titus, 1803 years ago. "The Book Jashar" signifies "The Correst History" of the Five Books of Moses, Joshua, and Judges. Dedicated in Friendship and Gratitude to "Professor Joseph Aub, D. B., the Eminent Oculist of Cincinnati, Ohio. Cloth, 8vo, pp. 414. New York, 1079.

The Ascension of Isaiah The Prophet. Translated from the Ethiopic by Richard Laurence. Oxford, 1819.

The Ascension of Isaiah The Prophet. Reprinted in clysclo styll manuscript by John Thomson. Ornamented. title page. Cloth, 8vo, pp. 72. Glasgow, 1889.

Sayings of the Jewish Fathers. Comprising Pirke Aboth and Pereq R. Meir, in Hebrew and English, with critical and illustrative notes; and specimen pages of the Cambridge University Manuscript of the Mishnah: 'Jerushalmith, from which the text of Aboth is taken. Edited for the Syndics of the Cambridge University Press. By Charles Taylor. Cloth, 8vo, pp. 112. Cambridge, 1877.

The Sepher Toldoth Jeshu, The Book of the Generation of Jesus. Translated from the Latin in Wagenseil's *Tela Ignea Satanae*. First English translation. Appendix to "Revelations of Antichrist, Concerning Christ and Christianity." By "Scholasticus." Cloth, 12mo, pp. 378. Appendix, "Sepher Toldoth Jeshu," translation and notes by "Scholasticus," pp. 68, 12mo. New York, 1879.

Also published in a pamphlet, 12mo, pp. 30. New York, 1878.

Sayings of Our Lord. (Logia Iesou.) From an Early Greek Papyrus; Discovered, edited and translated, with commentary. By Bernard P. Grenfell and Arthur S. Hunt. Facsimile plates. Paper covers, 8vo, pp. 20. London, 1897.

The Pistis Sophia. A Gnostic Gospel, originally translated from the Greek into Coptic and now for the first time Englished from Schwartz's Latin Version of the only known Coptic MS, and checked by Amèlineau's French Version, with an Introduction. (With Extracts from the Books of the Saviour appended). By G. R. S. Mead. Cloth, 8vo, pp. 488. London, 1896.

Fragments of An Uncanonical Gospel from Oxyrhynchus. Edited with a translation and commentary. By Bernard P. Grenfell and Arthur S. Hunt. Paper covers, 8vo. Oxford, 1908.

The Gospel of Barnabas. With a facsimile. Text and translation. Text on the left page, and translation on the right. Edited and translated by Lonsdale and Laura Ragg. Dedicatory preface by J. F. Cramer. An introduction of 76 pages. Cloth, 8vo, pp. 576. Oxford, 1907.

The Life of Jesus Christ, The Great Master of The Cross and the Serpent. With his Discourses to his Disciples, according to the Testimony of Saint Matthew the Apostle and Evangelist. Rendered from the Original Documents. By Holden E. Sampson. Cloth, 8vo, pp. 396. Published by Peter Davidson. Loudsville, White Co., Ga., 1904.

The Unknown Life of Jesus Christ. From an Ancient Manuscript, recently discovered in a Buddhist Monastery in Thibet by Nicholas Notovich. Translated from the French and edited, with an introduction and illustrations, by Virchand R. Gandhi, Bombay, India. Revised by Prof. G. Christie, of the University of Paris, Illustrated. Cloth, 12mo, pp. 169. Chicago, 1907. (First edition, Chicago, 1897.)

The Crucifixion of Jesus. A Letter Written Seven Years After the Crucifixion by a Personal Friend of Jesus in Jerusalem to an Esseer Brother in Alexandria. (Second edition of "Concealed Information Concerning Jesus," published in Chicago, 1873.) Frontispiece: Likeness of Jesus, oldest known, found on a tomb in the Catacombs. "Addressed to Students and Friends of the Great School" Preface by the translator. Cloth, 12mo, pp. Chicago, 1907.

The Testament of Abraham. Greek Text now first edited, with introduction and notes. By Montague R. James. Compared with two recensions and to the Arabic version ; section by section, parallel columns, in English. Appendix : containing extracts translations from the Arabic version of Testaments of Abraham, Isaac, and Jacob. By W. E. Barnes. Paper, 8vo. pp. 166. Cambridge, 1892.

The Samaritan Chronicle. The Book of Joshua the Son of Nun. Translated from the Arabic, with notes (46 pages), by Oliver Turnbull Crane, M. A. Cloth, 12mo, pp. 178. New York, 1890.

The Sword of Moses. An Ancient Book from an Unique ms. With introduction, translation, index of mystical names, and a facsimile. By M. Gaster. Paper, 8vo, pp. 90. London, 1896.

The Original book of Genesis, or The Beginnings. Being portion of the "Ancient Word," as preserved in Thibet, China, and now restored in English. Edited by a Minister of the New Dispensation (Rev I. G. Ouseley). Paper, 12mo. pp. 50. New edition. Paris, Jerusalem, and Madras, 1900.

A Collection of Gospels, Epistles, and other pieces, extant from early Christian centuries, not included in the Canon of Scripture. (16 books). Translated from the original tongues, and now reprinted. Cloth, 12mo, pp. 128. Glasgow, 1884.

Legends of the Patriarchs and Prophets, and other Old Testament Characters. From various sources. By S. Baring-Gould. Cloth, 8vo. pp. 396. New York, 1872.

The Lost and Hostile Gospels. A essay on The Toledoth Jeschu, and the Petrine and Pauline Gospels of the first three centuries of which fragments remain. By S. Baring-Gould. Cloth, 8vo, pp. 338. London, 1874.

The Arbula. A Sacred Book, containing Old and New Gospels, derived and translated from the Inspiration of Original Saints. Andrew J. Davis. Cloth, 12mo, pp. 88. Boston, 1873.

The Book of the Angels. The Atlantis. Interpreted by D. Bridgman-Metchim. With 32 illustrations by the author. "There were giants in the earth in those days; and also after that when the sons of God came in unto the daughters of men and they bear children to them, the same became mighty men which were of old, men of renown" (Genesis vi, 4). Cloth, royal octavo, pp. 462. London, 1900.

The "Popol Vuh," or Book of the Holy Assembly. The Bible of the Quiches of Central America. Translated by Dr. Kenneth Sylvan Guthrie, of Philadelphia. The name Popol Vuh most literally translated is "The Senate Book." But the *Book of the Holy Assembly* best coincides with the name. The translation of Dr. Guthrie has been published in *The Word*, in chapters, commencing in Vol. II, No. 1, October, 1905, and continued and concluded in Vol. IV, No. 2, November, 1906 (14 Nos), in twelve chapters.

The Sepher Ha-Zohar; or The Book of Light. Containing the doctrines of the Kabbalah, together with the discourses and teachings of its author, the great Kabbalist, Rabbi Simeon ben Jochai, and now for the first time wholly translated into English, with notes, references, and expository remarks. By Nurho de Eanhar. This translation is now being published in *The Word*, chapters, commencing in Vol. IV, No. 4, January, 1907, and continuing in 15 Nos. thus far, Vol. VII, No. 1 (April, 1908).

The Word is a magazine of 64, published monthly, at \$4.00 a year, 244 Lenox Avenue, New York City. Back volumes can be obtained bound: Vol I, \$3.00; Vols. II to VI, \$1.50 each,

The Book of Light and Life, or The Essence of the Sohar Pertaining to the Mysteries of Man, the Christ and the Coming Kingdom. Humanity, The Soul, Ancient Initiations, etc. By Peter Dovidson. Paper, 8vo, pp. 254. Loudsville, Ga., 1891.

The Kabbalah Unveiled. Kabbala Denudata. Containing the following books of the Zohar: I. The Book of Concealed Mystery. II. The Greater Holy Assembly. III. The Lesser Holy Assembly. Translated into English from the Latin Version of Knorr Von Rosenroth, and Collated with the Original Chaldean and Hebrew Text. By S. L. MacGregor Mathers. Folding charts, maps, diagrams. Third edition. Cloth, 8vo, pp. 350. London, 1907.

The Blazing Star; with an Appendix treating of The Jewish Kabbala. Also a tract on The Philosophy of Herbert Spencer. and one on New-England Transcendentalism. By William B. Greene. Cloth, 12mo, pp.: Blazing Star, 24; Jewish Kabbala, 84; Herbert Spencer, 36; N. E. Transcendentalism, 36; total pp. 180 Boston, 1872.

The Talmud. Selections from the contents of that Ancient Book. Its Commentaries, Teachings, Poetry and Legends. Also brief sketches of the men who made and commented upon it. Translated from the original. By H. Polano. Cloth, 12mo, pp. 360. Philadelphia, 1876.

New Publications.

THE PERFECT WAY, OR THE FINDING OF CHRIST. By Anna (Bonus) Kingsford, M. D., and Edward Maitland. Sixth edition. Blue Cloth, 12mo, pp. 408. Theosophical Publishing Co., 244 Lenox Avenue, New York, 1908. Price, prepaid, \$2 50.

The preface to this new edition says : " That which ' The Perfect Way ' represents is neither an invention nor a compilation, but first, a discovery, and next, a recovery — a discovery because it is the result from an attempt, and proved successful by the issue, to ascertain at first hand the nature and method of existence ; and it represents a recovery because the system propounded in it has proved to be that which constitutes the basic and secret doctrine of all the great religions of antiquity, including Christianity, the doctrine commonly called the ' Gnosis,' and variously entitled Hermetic and Kabbalistic."

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" Guillaume Postel, of excellent memory, and his brother Hermetists of the middle age, Abbot Trithemius and others, predicted that these sacred books of the Hebrews should become known and understood at the end of the era, and specified the present time for that event, they did not mean that such knowledge should be limited to the divulgement of these particular scriptures, but that it would have for its base a new illumination, which should eliminate from them, all that has been ignorantly or wilfully introduced, and should reunite that great tradition with its source by restoring it in all its purity." " That this illumination has just been accomplished, and has been manifested in ' The Perfect Way.' "

Address the publishers, for this work, New York City.

" The Perfect Way " consists of nine lectures, delivered in London in the early '80's, and first published in a quarto volume in London, 1882. Cloth, pp. preface xiv, lectures 310, appendix 32, total 356 pages, with ten illustrations. Dr. Anna Kingsford published a small book as a sort of key-note to " The Perfect Way," in 1884, containing some curious predictions :

"How The World Came to an End in 1881." Limp, 16mo, pp. 84. London, Anno Domini 1884; Anno Dominæ 3.

This book contains eight unique chapters on prophecies, and among them are: Popular Predictions of the World's End, The Prophecy of Trithemius, The Prophecies of the Bible, the Great Pyramid, and the Zodiac; The Prophetic Condition of the End, The New Era, and Conclusions. Trithemius, who lived in the 16th century, was an Abbot of a monastery, a wise man of irreproachable life, and accounted one of the greatest occultists of the Christian period. In his work, "Concerning the Seven Secondaries, or Spiritual Intelligences, who, after God, actuate the Universe," uniquely shows that each of the seven angels reigns $354\frac{1}{2}$ years, making a complete cycle $2480\frac{1}{2}$ years, and when finished it is repeated in the same order. Trithemius, therefore, by rigid calculation, made the cycle to end in November, 1879, as the epoch of the reign of Michael, and the beginning of a new era and the foundation of a new universal kingdom. Hence, as writings *apropos*, Dr. Kingsford places as forewords to her little book the texts in Daniel (xii, 9) and in the Apocalypse of John (xii, 7-8). The frontispiece is Michael destroying the dragon.

The Abbé Alphonse Constant says, "This is the key to all the prophecies, ancient and modern, and a method surpassing in mathematical precision that of Isaiah and Jeremiah. "Eliphas Lévi" sketches the broad outlines of philosophy and history, and distributes the world's whole course among the Seven Genii or the Archangles of the Kabbalah, the Elohim of the Hebrews. The more extended details of this author's exposition of Trithemius, is given in the following book, which see:

"The Magical Ritual of the Sanctum Regnum." Interpreted by the Tarot Trumps. Translated from the manuscripts of Eliphas Lévi and edited by W. Wynn Westcott, M. D., Magus of the Rosicrucian Society of England. Illustrated with eight plates. Cloth, 12mo, pp. 118. London, 1896.

This translation is published with the consent of Edward Maitland the possessor of the unpublished manuscripts of Eliphas Lévi. Mr. Maitland was the eminent collaborateur of the late Dr. Anna Kingsford. The manuscript is in the autograph of the Abbot's hand and was given to Mr. Maitland by the Baron Spedalieri, so well known as the friend, disciple, and literary heir of Eliphas Lévi.

The late Dr. Wm H. Von Swortwout founded his Olumbia Commonwealth on the Era 1879 (September 29). His published works are elaborate and show a man of great erudition, of great foresight, and he certainly forecast the then future, as has proven now to be, thirty years since. He gave a parlor lecture in this city (Manchester, N. H.) at the residence of the editor of this magazine, who entertained him, in 1895. The subject of the lecture was "Theosophy and The New Olumbia Commonwealth." He presented all his published works to the editor, the largest one being :

"Olumbia. The New Political Economy. Grand Transformation of the United States, England and the World." The Book of books that the Ages have waited for. New Columbia. United States of the World. New Order of Builders and University. Illustrated, quarto, portrait, Limp, pp. 204. New York, 1879; revised edition, 1892 1893. The price was \$3.00. TRUTHOLOGY is to be the wathword of the coming "Truth Age."

Dr. Anna Kingsford was the author of other books and pamphlets, some of which we will mention :

"The Nature and Constitution of the Ego." Limp, pp. 24.

"If Occultism were all, and held the Key of heaven, there would be no need of Christ. . . . If the Adepts in Occultism or in Science could suffice to man, I would have committed no message to you."

"The Virgin of the World of Hermes Mercurius Trismegistus." Now first rendered into English. With essay, introduction and notes. Boards, quarto, pp. 184. London, 1885.

"Astrology Theologized. The Spiritual Hermeneutics of Astrology and the Holy Writ." A Treatise upon the Influence of the Stars on Man and on the Art of ruling them by the Law of Grace. (Reprinted from the original mss. of 1649). Prefatory Essay on the True Method of Interpreting Scripture. Illustrated with engravings. Cloth, quarto, pp. 122. London, 1886.

"The Perfect Way in Diet." A treatise advocating a return to the Ancient and natural food of our race. London, 1883.

"Clothed With The Sun." Published in two editions. Edited by Edward Maitland. Second edition, London, 1906.

"The New Illuminatiou." London, 1886. Also, other works, separately, or jointly, with Edward Maitland.

New Publications.

INITIATION. A Monthly Magazine devoted to the Higher Occult Sciences, and Mysticism. Evolution and the Development of the Highest Soul Power in Man. It is an exponent of such teachers as Bulwer Lytton and other great Masters of the past. It is the Official Organ of :

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It will contain monthly reports of these and other Orders, as well as abstracts of the most advanced teachings of these great Orders. There will be correspondents in every civilized country in the known world, and it will have a special correspondent, maintained by the Ancient Order of Free Builders, in Egypt and Mexico, where, near the Pyramids, the Highest Officers of the Orders are maintained.

No one who is at all interested in these subjects can for a moment be without this magazine. It will be printed on best book paper, issued regularly each month, 32 pages to each issue and printed in such a way that at the end of the year a book can be bound without a single line of advertising in it.

The price is \$1.00 a year in advance; \$1.50 if not paid in advance. Address all orders to the Philosophical Publishing Co., Allentown, Pa.

The Secret Science, and the Higher Knowledge made plain according to the Inner Teachings of the old Mystics, Hermetics, and Rosicrucians. It is a Course of Instruction by a Master, fully copyrighted and protected. The introduction is by the Deputy Grand Raboni of the Philosophers.

This is a complete course not only in Personal Magnetism and Personal Development, but teaches a system of Health and right living. No one course in existence can give the student what this does and nothing is equal to it except individual instruction by some Masters of an Order, for this course tells how to go about the Training. Every one of these lessons is alone worth the price of the whole. The contents are contained in thirteen divisions. It is printed on Japanese vellum, in blue and gold, bound in leather with gold stamp. In the same style as "Divine Alchemy." The price is \$25.00, but the first edition of 250 copies will be sold for only \$10.00 a copy. Order of The Philosophical Publishing Co., Allentown, Pa.

Exchange Publications.

THE INITIATES. A Rosicrucian Magazine. Vol. I, No. 1. Dr. R. Swinburne Clymer, editor. Published by The Philosophical Co., Allentown, Pa. \$1.00 a year in advance. April, 1906. Contents: "En Passant, Initiates, Egypt Letter, Militia Crucifera Evangelica, The Lotus Blossom, Hermetic Brotherhood, Answers to Inquirers ("To the Fraternity and all who are interested in The Ancient Order of Free Builders). Monthly.

THEOSOPHICAL QUARTERLY. Volume V, No. 4, containing 112 pages (completing Vol. V, with 448 pages). \$1.00 a year, 25 cents a number. Henry B. Mitchell editor. Published at 159 Warren Street, Brooklyn, N. Y.

Contents: The Mystery of Pain, The Unity of Religions, The Religion of the Will (II), Mysticism, The Growth of Philosophy in America, Practical Occultism, The Habit of Swearing, Theosophy and the Personal Life, Brahmanism, Recollection, notes and comments.

THE OPEN COURT. Dr. Paul Carus, editor. The Extension of the Religious Parliament Ideas. Monthly, and \$1.00 a year. 1322 Wabash Avenue, Chicago, Ill. Specimens sent.

Contents, April, 1908. The Samaritan Passover, God and the World Physical, Prof. Lawrence on the "The Logos," Was Jesus Only a Man? Problems of Modern Theology, Human Prayer, What We Know About Jesus (IV, The Question of Messiahship).

THE MONIST, also edited by Dr. Paul Carus, published quarterly, at \$2.00 a year, discusses the fundamental problems of philosophy in their relations to all the practical religious, ethical, and sociological questions of the day.

HUMANITY. Our Sphere in the World. April, 1908. Vol. VI. No. 27. \$1.00 a year. Portraits of William H. Taft and David R. Francis. Monthly. St. Louis, Mo.

TYPE SPECIMEN BOOK. The Superior Copper Mixed Type. Comprising a large variety. Bernhart Bros. & Spindler, Type Founders, Chicago, Ill., U. S. A. New York office, 53-55 Lafayette Street. Specimen Book No. 9, pp. 1022, received. Every conceivable want in a printing office is supplied by these Type Founders.

THE THEOSOPHIC VOICE. This is a new journal to enter the field, the first number to appear in April, 1908, either as quarterly or monthly, at \$1.00 a year. The Voice Publishing Co. is composed of members of the American Section of the Theosophical Society. The office is 6054 Monroe Avenue, Chicago. It is designed to place a copy of this new advocate of Theosophy in the hands of every member of the American Section. It will advocate the old ideals and traditions of the Society, and thus be free from entangling alliances. It will be impersonal and dignified. Truth without fear or reproach. The editor is Dr. Eleanor M. Hiestand-Moore, a former field-worker and a practical journalist. Contributions of money, correspondence, subscriptions, exchanges, and business matters may be addressed to her at 6054 Monroe Avenue, Chicago.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. An illustrated monthly magazine of Human Nature. Now in its CXXIst volume. \$1.00 a year; Canada, \$1.12; Foreign, \$1.25. This journal is the leading exponent of the science, development and exposition of the basic principles of phrenology, and its allied sciences of anthropology, physiology, physiognomy, biology, ethnology, psychology, and the laws of health and long life. It has been a monthly visitor to our home and sanctum for more than fifty years, and every father should make it a permanent journal in his household for instruction in the family. Fowler and Wells Co., 24 E. 22d St., New York City.

THE AMERICAN INSTITUTE OF PHRENOLOGY, Incorporated 1866, by special act of the New York Legislature, will open its next session on the first Wednesday in September. The subjects embrace: Phrenology, Physiognomy, Ethnology, Psychology, Physiology, Anatomy, Hygiene and Anthropology. For terms and particulars apply to H. M. Piercy, Secretary, care of Fowler & Wells Co., 24 East 22d St., New York City.

THE CRESCENT. A Weekly Record of Islam in England. The advocate of the Mohammedan Faith in Religion. Ably edited by H. E. Sheikh Abdullah Quilliam Bey, Sheikh-ul-Islam of the British Isles. Circulates throughout the world. It contains much historical and scientific information on a great variety of subjects besides its religious field. Many of the scientific lectures by the Sheikh are published in its columns, showing him to be well versed in all branches of knowledge. Rates of subscription, 6 shillings yearly; 4 shillings half-yearly, post free in the postal union. The Islamic World is a monthly journal of the Islamic faith circulating throughout the globe. Both published at 6 Manchestr St., Geneva Rd., Liverpool, Eng.

VORTEX PHILOSOPHY. We will here call the attention of our readers to the article on "Vortex Philosophy" in this issue of N. AND Q., which gives an epitome of the course of reasoning and the necessary conclusions in this comparatively new field of study. A brief notice of the author's (Mr. C. S. Wake's) monograph on it was given in our January No. page 38. The first edition of this artistic pamphlet of "Vortex Philosophy" is already exhausted, and the second impression has been taken and is ready for sale at 50 cents a copy sent by mail postpaid. Address him at 5719 Rosalie Court, Chicago, Ill.

This second edition of the Vortex Philosophy will be somewhat an improvement on the first as to the coloring of the plates and some other matters.

SIDEREAL SIDELIGHTS. A Medley of Dawn Thoughts. By C. Brewer, author of "The Elder Brother," and "Stepping-Stones to Heaven." Published by the Balance Publishing Co., Denver, Colo. Price, linen paper, 50 cents.

This is a handsomely published New Thought book of 82 pages. The New Thought work may be used in a broad sense enough to include chapters on the New Age Gospel that are generally portrayed under the names of Socialism and Anarchism. Here are also chapters on Private Property and the Kingdom of God; A Word to the Wise; Non-Resistance; The Cosmic Significance of Fundamental Thinking; Why Colonies Fail, each complete in itself, but so connected in thought as to form a medley that is still a unity. A book that is one of the "signs of the times." Address the publishers, Chicago, Ill.

HISTORY AND MANUAL of the First Congregational Church Concord, New Hampshire. 1730-1907. Presented to the Church by John Calvin Thorne. Committee on Publication, Rev. George Harlow Reed and Dea. John Calvin Thorne, 1907. "One generation shall praise thy works to another, and shall declare thy mighty acts." A handsome octavo, of 100 pages, with a frontispiece of the Church, Corner stone laid, July, 25, 1874; Consecrated, March 1, 1876. Church organized, Nov. 18, 1730. Facsimiles: Original letter recommending certain persons to constitute the Church; also the title page of the printed pamphlet sermon preached at the ordination of the Rev. Timothy Walker, the first minister, on Nov. 18, 1730; Printed in Boston, 1731. Also, several other facsimiles. History, and till other matters that make up a complete record of its officers, ministers, membership, celebrations etc. A handsome and valuable work. Presented by Deacon John Calvin Thorne, Concord, N. H., and borne to us by the hand of Howard M. Cooke, Hopkinton, N. H.

Some Occult Books For Sale.

Swedenborg, a Hermetic Philosopher. Being a Sequel to "Remarks on Alchemy and the Alchemists," showing that Emanuel Swedenborg was a Hermetic Philosopher and that his writings may be interpreted from the point of view of Hermetic Philosophy. With a chapter comparing Swedenborg and Spinoza. [By Gen. E. A. Hitchcock], author of Alchemy and the Alchemists. "One truth openeth the way to another." Cloth, 12mo, pp. 352. New York, 1858. 2 50

The Hidden Way Across the Threshold. The Mystery which hath been Hidden for Ages and from Generations. An explanation of the concealed forces in every man to open the Temple of the Soul and to learn the Guidance of the Unseen Hand. Illustrated and made plain with as few occult phrases as possible. By J. C. Street, A. B. N., Fellow of the Order of S. S. S., and the Brotherhood of Z. Z. R. R. Z. Z. All things come from within. Frontispiece, The Oracle of Delphi. Cloth, 8vo, pp. 600. Boston, 1887. Mail, 4 00, or express, 3 50

Sod. The Son of Man. ADONAI. The Mysteries of Adonai. Two volumes bound in one. Cloth, royal octavo, pp. (Sod), 152; (Adonai), 216. By Samuel F. Dunlap, (author "Origin of Ancient Names," Cambridge, 1856. "The Vestiges of the Spirit History of Man," New York, 1858. "The Ghebers of Hebron." "The Geborim that were of old,"—Genesis vi 4). Cloth, octavo, pp. 1020. No place or date. 4 50

Dealings with the Dead. The Human Soul. Its Migrations and its Transmigrations. "I have stolen the keys of the Egyptians" (Kepler). Penned by the Rosicrucian. [By Paschal B. Randolph.] Cloth, 12mo, pp. 268. Utica, 1862. 75

The Book of Jashar. The Lost Book of the Bible, mentioned in Joshua x, 13, and II Samuel i, 18. Translated from the original Hebrew, by Rev. Dr. Edward B. M. Browne. Cloth, 8vo, pp, 414. New York, 1876. 4 00

Pythagoras and The Delphic Mysteries. By Edward Schuré. Translated by F. Rothwell. "Know thyself and thou wilt know the Universe of the Gods," the inscription on Delphi. Temple. Cloth, 12mo, pp. 180. London, 1906. 75

Introduction to Theosophy, or the Ground and Mystery of All Things. To the Enlightened, Wise and Loving Reader, who is Rich in this World. Propositions for a Theosophic College. Vol. I. All published. Title-page gone, otherwise whole and readable. Cloth, 12mo, pp. 512. London, 1854. 50

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New Hampshire Gazetteers.

- 1817 Eliphalet and Phinehas Merrill. A Gazetteer of New Hampshire, in three parts : Geographical and Statistical ; Descriptive and Topographical ; Topographical and Statistical Tables. Sheep, 8vo, pp. 232. Exeter, 1817.
- 1823 John Farmer and Jacob B Moore. A Gazetteer of the State of New Hampshire, with an accurate map and several engravings. Sheep, 12mo, pp. 276. Concord, 1823.
- 1849 John Hayward. A Gazetteer of New Hampshire : descriptive of counties, towns, and districts ; mountains, rivers, waterfalls, harbors, islands ; resorts, agriculture, commerce, and useful information. Cloth, 8vo, pp. 264. Boston, 1849.
- John Hayward also compiled and published a Gazetteer of the United States, 1833 ; New England, 1839 ; Maine, 1843 ; Vermont, 1849 ; and Massachusetts, 1849.
- 1855 Edwin A. Charlton. New Hampshire As It Is. In three parts : Historical Sketch of New Hampshire ; Gazetteer of New Hampshire ; General View of New Hampshire. Frontispiece, Daniel Webster. Also, portraits, Horace Greeley, Franklin Pierce, Marshall P. Wilder, John P. Hale ; and several engravings. Cloth, 8vo, pp. 592. Second edition, 1854 ; third edition, with an appendix, 1856. Claremont.
- 1860 A. J. Coolidge and J. B. Mansfield. New Hampshire. History, of the State, Aboriginal Tribes, Counties, Cities, and Towns ; Political Government, and other general information. Second Book of "History of New England." Map and many engravings. Cloth, 8vo, pp. 364. Boston, 1860.
- 1874 Alonzo J. Fogg. The Statistics and Gazetteer of New Hampshire. Description ; counties, towns, villages, area, boundaries, mountains, lakes, rivers, resorts ; Tables. Map. Sheep, 8vo, pp. 648. Concord, 1874.
- 1853 J. R. Dodge. Hillsborough County Record. A Glimpse of the Business and Resources of the Thirty-one Towns of Hillsborough County. Cloth, 18mo, pp. 156. Nashua, 1853.
- 1883 George Edwin Jenks. A Sketch of the Towns of New Hampshire. Original names, grants, incorporations, changes, census (1767-1880), and general information. Paper, 8vo, pp. 40. Concord, 1883.
- (This page of Gazetteers answers COLLECTOR'S question.)

NOTES AND QUERIES.

Some of the numbers in several volumes of **NOTES AND QUERIES** are now out of stock, but when the scarce numbers can be obtained, we can generally make up sets at the following prices :

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The Odd-Fellows' Offering for the Year 1852. Published by Edward Walker, New York.

The Rose of Sharon for the Years 1840, 1841, and 1850. Edited by Sarah C. Edgerton. Published by Tompkins and Mussey, Boston, Mass.

Homer's Iliad. Translated by William R. Smith. Cloth. Published by the Appletons. New York, 1869.

Virgil's Æneids. Translated by John D. Long. Published by Roberts Brothers. Boston.

THE MORNING STAR. A monthly journal devoted to the ancient wisdomreligion, filled each month with articles on the deep things of God, the very arcane truths that enlighten the soul. Ever student of the occult in Philosophy, Nature, in the Logos, in the Divine, in God, should subscribe to this *Star*. Its questions and answers each month alone furnish mental food for a full month. It is as Shelley says "a chronicle of strange, sacred, secret, and forgotten things." Only one dollar a year. In its sixteenth volume, and may it live and thrive to round out a quarter of a century, like **N. AND Q.**, the present year. Peter Davidson, editor and publisher, Loudsville, White County, Georgia.

The Goal of Life. The Science of Revelation.

A New Book by Hiram E. Butler. This is his latest work. After forty years of careful thought on absolutely independent lines the author has presented herein the essence of revelation and much that has not been given to the world by any other author. For those who have not thought much on similar lines, every page contains thought enough to contemplate a week. This book is like a map of universal law, operating in nature throughout and ultimating in man. If one is traveling through an entirely new country he may be lost in the woods, but if he has the general topography of the country fully in mind, then a way out can always be found. Hence this work is a real, universal topography. It first answers the question: Why have not these matters been known before? Then by a logical and systematic search for causation, the author enters the realm of the limitless universe, using astronomical and scientific knowledge of the construction of the universe, drawing therefrom logical deductions of its limitless extent, and the general order and law governing all things. Now finding that the last analysis of matter by modern physicists forced them to the conclusion that the former idea of the solidity and eternity of matter is no longer tenable, the author, as well as the physicists, is forced into the realm of mind, spirit, or life. Comparing these facts with the revelations given in the Hebraic Bible and Christian Testament, the trend of the development of the race, along with a clear and unmistakable conception of Christ's mission to the world, is clearly described.

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John Fair is the editor of *The New Life Magazine*, Vol. I, No. 1, being published for June, 1908, and it is the official organ of The New Life Society, devoted to Theology, Religion, Medicine, Health, Culture, Politics, Civilization, Life, and the Church of the Future. The Society announces their exponent "to be something new in magazineism." That "it will have a great message of life, health and happiness for The New Race, and should reach the toiling millions for brain sweat and brow sweat." \$1.50 a year in the dominions of the United States; \$2.00 in Canada; \$2.50 in the Postal Union; 15 cents a copy

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(THE ARCANES SCHOOLS.)

myself. The best reward for my labours would be to find that the study of our Craft and analogous societies was making progress, and that others are supplying new facts from old books, that may aid in bridging over any chasms that may be noticed in the following pages. My endeavour has been to print well-authenticated matter only, in order that the information supplied may be reliable. Every paragraph is a fact or deduction from facts, and, however much condensed, nothing of moment, known to the present time and having a bearing upon Freemasonry, has been omitted. The works of the learned Brother George Oliver, D. D., lack critical cohesion, and have consequently fallen into undeserved neglect, but sufficient will be found in these pages to shew that his theories are not devoid of method, and will admit of an authentic construction being put upon those claims which he advances for the antiquity of the Masonic Institution.

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(Continued on next page.)

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the two divisions in what was technically termed Ancient Masonry, though itself of modern organization.

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